S. M. S. O. Sabha Publication No. 11

|| श्रीः ||

षट्प्रश्नाथर्वणमाण्डूक्योपनिषदः

SHATPRASNA ATHARVANA MANDUKYA UPANISHADS

With English Translation and Notes according to
SRI MADHVACHARYA'S BHASHYA

Translated by
Prof. K. T. PANDURANGI
Former Professor of Sanskrit, Bangalore University
Dharmadhikari, Sriman Madhva Siddhantonnahini Sabha

Published by
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PUBLISHER'S NOTE

Sriman Madhwa Siddhantonnahini Sabha was established 109 years ago by Sri Kanchi Subba Rao, a pious and farsighted devotee of Sri Madhwa Siddhanta, to propagate Sri Madhwasiddhanta through organising Vidwat Sadas, Examination of Students in Vedanta Texts, organisation of discourses by the Scholars and the publication of Original Vedanta works in Sanskrit and Translations. The Successive Councils of the Sabha have been organising these programmes with the co-operation of the Scholars and the General public.

In our publication programme, we published last year the English translations of Isāvāsya, Talavakāra and Kāthaka Upanishads. We are happy to publish the English translation of Shatprasna, Atharvana and Māndukya this year. It is gratifying to note that our last year publication was well received from all quarters. English translations of Upanishads according to Sri Madhwacharya's Bhashya were not made available and this has created a gap for the Scholars and the General readers in the understanding of the teaching of Upanishads. Our effort is directed to filling this gap and it is proposed to publish the remaining Four Upanishads also in due course.

Our Dharmadhikari Prof. K. T. Pandurangi has prepared this translation. He is dedicating his whole life to make the Dwaita Vedanta works available in English and Kannada to the interested readers. With his outstanding merit in the academic field both in India and abroad, his works are well received widely in academic circles. The Sriman Madhwa Siddhantonnahini Sabha is grateful to him for his dedicated service in the propagation of Dwaita Philosophy. We thank the Management of Prabha Printing House, Bangalore, for the neat printing and good get up.

May Lord Sri Hari Vayu grace us to render more and more service in the field of Dwaita Vedanta.

" Sri Krishnarpanamasthu "

S. A. N. Ranganathachar

20-12-1986 *Hony. Secy., S. M. S. O. Sabha*

Chirtanur (A. P.)

INTRODUCTION

I am happy to place the English translation of three Upanishads viz. Shatprashna, Ātharvana and Māndukya according to Sri Madhvacharya's Bhashya in the hands of the interested readers. Last year I had the privilege of presenting the translation of Iśāvāsya Talavakāra and Kāthaka. I am happy to mention that it was widely welcomed both by the general readers and scholars. This encouraged me to continue this work of translating Upanishads according to Sri Madhvacharya's Bhashya and three more Upanishads are being published now.

As stated in the introduction to the last year publication, though there have been many English translations of the Upanishads, most of these follow Sri Sankaracharya's Bhashya or go by free literal translation. The free literal translation does not take us to the depth of the Upanishadic teaching. Upanishads are not mere texts. These represent a certain philosophical tradition. That tradition has to be understood in the light of the other relevant literature and the exposition given by traditional commentators. Since more than one tradition have developed around Upanishads it is better that each tradition is clearly understood both by the followers of that tradition and the scholars interested in the comparative study and research. This will enable one to understand the

continuity of Upanishadic tradition and the depth of Upanishadic teaching. Some feel that the traditional interpretations sometime torture the text; but the free literal translations torture the thought itself. Each Upanishadic expression and term has a fund of meaning behind it. This cannot be brought out in literal translation. The traditional commentators bring out this wealth of meaning and take us to the heart of Upanishadic teachings. Therefore, it is very essential to know the traditional interpretation of the Upanishads. It is with this spirit that this translation is being presented.

There have been no English translations according to Sri Madhvacharya's Bhashya except the one prepared by D. M. Basu and published in 1911. That book has long been out of stock.

In the present translation, first, simple translation closely following the text as interpreted by Sri Madhvacharya is given. Then, explanatory notes explaining the technical meaning with relevant extracts from Sri Madhvacharya's Bhashya, Sri Raghavendrateertha's Khandartha, and Mankaliya, Ummarji, and Srinivasateertha's sub-commentaries respectively are added.

Sri Raghavendrateertha's Khandartha is not available for Shatprasna. Therefore, it is consulted for the other two Upanishads only. For Shatprasna

another Khandartha whose author's name is not given in the printed text is utilised. The Sub-Commentary of Mankali Acharya for Shatprasna, Ummarji Acharya for Atharvana and Srinivasateertha for Mandukya are utilised. Relevant extracts from these works are given in the explanatory notes. This will help such of the readers who would like to consult the passages from the source books for the technical meanings.

In the Shatprasna Upanishad, the process of creation, the importance of Mukhyaprana among the deities, the significance of 'Om' and the nature of Shodashakala Purusha are discussed. Prāna and Rayi being the chief instruments for creation is pointed out.

In the Atharvana Upanishad, the nature of Akshara, Parā and Aparā Vidyās, the purpose of Karmanusthana, the purpose and process of creation, and the status of the liberated soul are discussed. It is clearly pointed here that Karmanusthana, if undertaken with a spirit of dedication to God, aids the knowledge. It is not opposed to knowledge. The erroneous impression that Upanishads oppose karma and advocate Jnana only is categorically denied here. There is nothing wrong with Karmanusthana if it is undertaken with proper spirit.

In the Māndukya Upanishad the nature of experiences during the waking, dream, deep sleep and liberated state are explained. It is pointed out as to

how God regulates these states assuming the forms of Visva, Taijasa etc.

In the course of the discussion of these topics certain key passages like 'Sarvam hi etad Brahma' 'Ayam ātmā Brahma' 'Prapanchopaśamam Sivam advaitam' 'māyāmātram Idam' 'Yat tat adreshyam agrāhyam' 'Niranjanah paramam sāmyam upaiti' 'pare avyaye sarve ekibhavanti' occur. These contain some of the basic postulates of the Upanishads regarding the nature of Brahman, nature of liberated state etc. I wish to particularly draw the attention of readers to the interpretation of these passages according to Sri Madhvacharya's Bhashya. These are taken as leading to Advaita position by Advaita commentators. This, of course, is not acceptable to Dvaita tradition. A detailed discussion of the two interpretations and an assessment of the emerging position is not within the scope of this small book. One has to go to the original source books for a deeper understanding. However, one can get Sri Madhvacharya's interpretation of these key passages here.

I also draw the attention of readers to the passages like 'Dvā Suparnā Sayujā Sakhāyā' 'Yameva esha Vrinute' etc., wherein important tenets of Dvaita tradition are more explicitly stated.

It is hoped that this presentation of the Dvaita position through this translation will not only help the

followers of Dvaita faith but will also widen the understanding of the Upanishads on the part of general readers.

I am grateful to Sri H. S. Krishnaswamy Rao, the President, Sri S. A. N. Ranganathachar, the Honorary Secretary and the other members of the Council of Srimanmadhvasiddhantonnahini Sabha for giving me this opportunity to translate the Upanishads and render my service to the cause of Vedanta Studies

I am thankful to Sri D. S. Krishnachar, Proprietor of Prabha Printing House, Bangalore for neat printing and good get up.

20-12-1986
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K. T. Pandurangi

ABBREVIATIONS

M.B. Madhwa Bhashya
J.T. Jaya Tirtha's Tika
R.K. Raghavendra Tirtha's Khandartha
KH Khandartha of Shatprasna
M.T. Mankaliya Tippani
U.T. Ummarji Tippani
S.T. Srinivasa Tirtha Tippani
V.T. Vishnu Tatva Nirnaya
V.T.T. Vishnu Tatva Nirnaya Tika

तेषामसौ विरजो ब्रह्मलोको
न येषु जिह्ममनृतं माया चेति ।

— षट्प्रश्नोपनिषत्

द्वे विद्ये वेदितव्ये परा चैवापरा च ।

— आथर्वणोपनिषत्

ॐ इत्येतदक्षरमिदं सर्वम् ।

— माण्डूक्योपनिषत्

॥ श्रीः ॥

षट्प्रश्नोपनिषत्

This Upanishad belongs to Pippalādashākhā of Atharva Veda. God Vāsudeva is the chief deity for this Upanishad. Prāna etc., are Subordinate deities. Pippalāda and Kātyāyana etc., Six others are the sages. The metres employed in different sections have to be ascertained separately.

Kātyāyana etc., Six sages put six questions to the sage Pippalāda in this Upanishad. Therefore, it is designated as Shatprasnopanishad. These questions relate to the process of creation, importance of Mukhyaprāna, Omkara and Shodashakala Purusha.

SIX SAGES APPROACH PIPPALADA

सुकेशा च भारद्वाजः शैब्यश्च सत्यकामः सौर्यायणी च गार्ग्यः कौसल्यश्चाश्वलायनो भार्गवो वैदर्भिः कबन्धी कात्यायनः ते हैते ब्रह्मपराः ब्रह्मनिष्ठाः परं ब्रह्मान्वेषमाणाः एष ह वै तत्सर्वं वक्ष्यतीति ते ह समित्पाणयो भगवन्तं पिप्पलादमुपसन्नाः ॥ १ ॥

Sukesha, son of Bhāradvaja; Satyakāma, son of Shibi; Gārgya, grandson of Surya; Kausalya Asvalāyana, son of Asvala; Bhārgava, son of

Bhrigu, born in Vidarbha country; Kabandhi, son of Kātya—these Six sages who had studied the Vedas deeply, who followed the Vedas devotedly, and who were desirous of knowing the highest Brahman approached sage Pippalāda carrying the Samit sticks in their hands, with the hope that he would certainly explain the Brahman fully.

Expl. (1) ब्रह्मपराः—वेदाभ्यासे तात्पर्यवन्तः, ब्रह्मनिष्ठाः—तदुक्तानुष्ठानशीलाः, परं ब्रह्म—वासुदेवम् (J.T.)

(2) वै शब्दः पिप्पलादस्य प्रश्नप्रतिवचनसामर्थ्यद्योतकः (J.T.)

(3) Carrying Samit sticks in hand while approaching the preceptor is a religious practice.

THE SIX SAGES ARE ASKED TO OBSERVE PENANCE FOR ONE YEAR

तान् ह स ऋषिरुवाच । भूय एव तपसा ब्रह्मचर्येण श्रद्धया संवत्सरं संवत्स्यथ । यथाकामं प्रश्नान् पृच्छत । यदि विज्ञास्यामः सर्वं ह वो वक्ष्याम इति ॥ २ ॥

Sage Pippalāda told them: You reside here for one year performing again penance and celibacy, and having faith. Then you ask the questions you like. If I know I shall tell all that I know.

KABANDHI KATYAYANA PUTS THE FIRST QUESTION: FROM WHOM ARE THESE CREATED BEINGS BORN ?

अथ कबन्धी कात्यायन उपेत्य पप्रच्छ ।
भगवन् कुतो हवा इमाः प्रजाः प्रजायन्त इति ।
तस्मै सहोवाच । प्रजाकामो ह वै प्रजापति स
तपोऽतप्यत ॥ ३ ॥

Then, Kabandhi son of Kātyāyana approached Pippalāda and asked : O Revered sage ! from whom are these created beings born ? Pippalāda told him—Prajāpati desirous of creating beings, meditated for it.

Expl. (1) Though Kabandhi Kātyayana was the last among the six sages listed, his question is considered first, because, it is the basis of all other questions.

(2) The cause asked here is the efficient cause or the agent. कुतो निमित्तकारणात् पुरुषात् (J.T.)

(3) प्रजाः – देवाद्याः सर्वाः प्रजाः (J.T.)

(4) In this context some अचेतन, जीव, or ईश्वर are possible alternatives. Among these अचेतन cannot be the creator, because, it cannot act without the support of a चेतन. जीव also cannot be the creator as he is परतन्त्र. Therefore, ईश्वर is the only feasible alternative. The questioner has these points in mind.

सुप्रसिद्धं तावत् प्रजानां प्रजननम् । न च एतत् अन्तरेण कारणमुपपन्नम् । न च अचेतनैरेव कारणैः । चेतनानधिष्ठितानां तेषां कार्यकर्तृत्वादर्शनात् । न च जीवः अधिष्ठाता अस्वतन्त्रत्वात् । नापीश्वरः तदनुपालम्भात् इति प्रश्नाशयः (J.T.)

(5) Here प्रजापति stands for परमेश्वर, प्रजानां ब्रह्मादीनां पतिः पालकः परमेश्वरः (J.T.)

FIRST COUPLE IS CREATED

स मिथुनमुत्पादयते । रयिं च प्राणं चेति, एतौ मे बहुधा प्रजाः करिष्यत इति । आदित्यो ह वै प्राणो रयिरेव चन्द्रमाः ॥४॥

He created a couple—male and female—viz., Rayi and Prāna (Bharati and Mukhyaprāna). He thought that these two would assist him to create many beings. Prāna entered Āditya and assumed the name Āditya. Rayi entered Chandramas and assumed the name Chandramas.

Expl. (1) Mukhyaprāna and Bhārati are the first male and female created by God. Rayi refers to Bhārati and Prāna refers to Mukhyaprāna. रयिम्—वित्ताभिमानिनीं भारतीम्, प्राणम्—मुख्यम् (J.T.)

(2) These two assist God in creating beings. God will enter these two and create beings. एतौ आविश्य अहं प्रजाः स्रक्ष्यामि । इमौ मे प्रजासर्जने निमित्तीभवतः इति (J.T.)

(3) Having created these two, Prajāpati creates Āditya, Chandramas etc. Then these two enter them and assume the same name. God enters these two and creates further. प्रजापतिना आदित्यादिषु सृष्टेषु प्राणः आदित्य-नामा आदित्यं प्रविष्टो बभूव । रयिरपि चन्द्रमानाम्नी चन्द्रमसि आविष्टा बभूव (J.T.)

CREATION OF MATTER AND OTHER DEITIES

रयिर्वा एतत्सर्वं यन्मूर्तं चामूर्तं च तस्मान्मूर्तिरेव रयिः । अथ आदित्य उदयन् यत् प्राचीं दिशं प्रविशति तेन प्राच्यान् प्राणान् रश्मिषु सन्निधत्ते ।

यद्दक्षिणां यत्प्रतीचीं यदुदीचीं यदधो यदूर्ध्वं यदन्तरा दिशो यत्सर्वं प्रकाशयति तेन सर्वान् प्राणान् रश्मिषु सन्निधत्ते ॥ ५ ॥

Rayi is all this that is Murta. Amurta is Prāna. Out of the two Murta and Amurta, Murthi is Rayi.

Now, when the Prāna present in the sun rises and enters into the east, then, he places the eastern deities into the rays. When he illumines the southern, the western, the northern, the above, the below, the central and all, then, he places all deities of the respective directions into the rays.

Expl. (1) Murta here stands for तेजस्, अप् and अन्न. Amurta stands for Prakriti. Rayi and Prāna

being present in these two Murta and Amurta assist Prajāpati for the creation of other created beings.

तेजोबन्नलक्षणमूर्तं अमूर्तं प्रकृत्यादिकमिति यदुपादानकारण-राशिद्वयं तस्मात् राशिद्वयात् प्रविभक्ता या मूर्तिः यन्मूर्तं सैव रयिः। अमूर्तं प्राणः इति शेषः। (J.T.)

रयिप्राणौ जगदुपादानभूतेषु पञ्चभूतेषु प्रकृत्यादिषु च स्थित्वा तेषामुपादानशक्तिं प्रेरयन्तौ प्रजापतेः प्रजोत्पत्तौ निमित्तं भवतः इति यावत्। (J.T.)

(2) आदित्यः—आदित्यस्थः प्राणः (J.T.)

(3) The deities referred to here are:
East—Indra, Agni with their wives
South—Yama, Nirṛti with their wives
West—Varuna, Vāyu with their wives
North—Soma, Ishāna with their wives
Above—Garuda, Kāma with their wives
Below—Shesha, Mitra with their wives

These deities are also called Prāna in this verse since these also assist the creation of beings in the respective areas. दिग्गतप्राणिप्रणयनात् प्राणः।

प्राच्याः प्राणास्तथेन्द्राद्याः दक्षिणाश्च यमादयः
प्रतीच्या वरुणाद्यास्तु सोमाद्याश्चोत्तराः स्मृताः।
शेषमित्राववाचीनौ वीन्द्रकामावुदक्तनौ।
सभार्याः कोणपैः सार्धं चत्वारो दिशि दिश्यपि। (M.B.)

(4) यदन्तरा दिशः— दशदिशां मध्यम् । दिङ्मध्यस्था अपि केचित् ज्ञातव्या इति टीकाकृतः । (KH)

GLORY OF PRANA

स एष वैश्वानरो विश्वरूपः प्राणोऽग्निरुदयते ।
तदेतदृचाभ्युक्तम्—
विश्वरूपं करिणं जातवेदसं परायणं ज्योतिरेकं तपन्तम् ।
सहस्ररश्मिः शतधा वर्तमानः प्राणः प्रजानामुदयत्येष सूर्यः ॥ ६ ॥

This Prāna present in Aditya is Visvarupa—of full form, he is Agni as he takes all in, he is Vaisvānara as he relates to all men. He arises to assist the creation of all.

This is clearly stated in the hymn Visvarupam etc. He is Visvarupa – of full form, he is full of rays, he knows all that is created, he is the abode of created beings, he is the chief illuminator and the cause of heat.

He has a thousand rays, he is in hundreds of forms. This Prāna being present in the Sun, arises to assist the creation.

Expl. (1) विश्वरूपः—पूर्णरूपः, आदानादग्निः, वैश्वानरः - विश्वनरसम्बन्धी तापनपाचनशोषणादिना सर्वप्रजोत्पत्तिहेतुः सन्नुदयते (J.T.)

(2) करिणम्—कराः रश्मयोऽस्य सन्तीति करी तं करिणम् full of rays (J.T.)

(3) Rayi assisting creation also should be similarly understood. एवं चन्द्रमसि स्थितायाः देव्या अपि ओषधिजननादिद्वारेण प्रजोत्पत्तिनिमित्तत्वमुपपादनीयम् (J.T)

PRAJAPATI IS THE YEAR, RAYI AND PRANA ARE TWO AYANAS

संवत्सरो वै प्रजापतिः । तस्यायने दक्षिणं चोत्तरञ्च । तद्ये ह वै तदिष्टापूर्ते कृतमित्युपासते । ते चान्द्रमसमेव लोकमभिजयन्ते । त एव पुनरावर्तन्ते तस्मादेते ऋषयः प्रजाकामाः दक्षिणं प्रतिपद्यन्ते । एष वै रयिर्यः पितृयाणः ॥ ७॥

Prajāpati presides over the year. There are two halves of the year viz , Dakshina and Uttara—earlier and the later. Those who perform sacrifices, gifts of food etc. and other activities with a desire to obtain routine results such as progeny, they get the Dakshina patha only and go to Chandramas world only. They return to this world again. Rayi presides over this Pitriyana the Dakshinapatha.

Expl. (1) Prajāpati presiding over time creates beings. Rayi and Prāna preside over the two halves of time and assist Prajāpati.

सर्वोत्पत्तिनिमित्तकारणं संवत्सरादिलक्षणं कालं तदवान्तर-भेदोत्तरायणाद्यधिष्ठातारौ रयिप्राणौ च अधिष्ठाय प्रजापतेः प्रजाकार-णत्वमुच्यते (J.T.)

(2) संवत्सरः—संवत्सरस्थः सन्, प्रजाकामाः—मोक्षेतर-फलकामाः, कृतम्—अन्यत् कर्म (J.T.)

(3) रयिरेव पितृयाणः—पितृयाणाधिष्ठात्री (J.T.)

KNOWLEDGE AND FAITH LEAD TO UTTARAPATHA

अथोत्तरेण तपसा ब्रह्मचर्येण श्रद्धया विद्ययाऽऽत्मान-मन्विष्यादित्यमभिजयन्ते ।

एतद्वै प्राणानामायतनमेतदमृतमभयमेतत्परायणमेतस्मान्न-पुनरावर्तन्त इत्येष निरोधः । तदेष श्लोकः—

पञ्चपादं पितरं द्वादशाकृतिं
दिव आहुः परे अर्धे पुरीषिणम् ।
अथेमे अन्य उपरे विचक्षणं
सप्तचक्रे षळर आहुरर्पितमिति ॥ ८ ॥

Those who by penance, celibacy, faith and knowledge enquire about Atman go by the Uttara-patha and obtain Āditya world. Then, they obtain Brahman.

The Brahman is the abode of deities, immortal, fearless, and the abode of liberated. Those who go to him shall not return. Since Āditya prevents their return he is called Nirodha.

It has five feet (five seasons), it is protector, it has twelve forms (Twelve months), it is skilful, it is placed on seven horses and six spokes. Some say that the Southern half of its rainy heavenly path is their goal while the others say that the Northern path is their goal.

Expl. (1) प्राणानाम्—इन्द्रादीनाम्, परायणम्—मुक्तानामाश्रयः ।

(2) अपुनरावृत्त्ययोग्यानां मार्गनिरोधकत्वादेव एषः आदित्यः निरोधः विदुषामिति श्रुत्यन्तरे । Āditya is called nirodha because he prevents the return of those who go by Uttarāyana path.

(3) Prāna is the presiding deity for Uttarāyana. तस्मात् आदित्याधिष्ठाता प्राण एव उत्तरायणाधिष्ठाता (J.T.)

(4) पञ्चपादम्—हेमन्तशिशिरैक्येन पञ्च ऋतवः । तदभिमानिनः पादाः अंशाः यस्य तं पञ्चपादम् ।

द्वादशाकृतिम्—द्वादशमासाभिमानिदेवाः आकृतयः रूपाणि यस्य तम् ।

सप्तचक्राणि—चंक्रम्यन्ते रथ एभिः इति चक्राणि अश्वाः पुरीषमुदकमस्यास्तीति पुरीषिणं वर्षणहेतुं तदुपलक्षितकालाभिमानिदेवतामार्गमिति यावत् । केचित् काम्यकर्मिणः, अन्ये ज्ञानिनः ।
(J.T.)

PRAJAPATI PRESIDES OVER THE MONTH, RAYI AND PRANA ON THE TWO HALVES OF THE MONTH

मासो वै प्रजापतिः। तस्य कृष्णपक्ष एव रयिः।
शुक्लः प्राणः। तस्मादेते ऋषयः शुक्ल इष्टिं कुर्वन्ति।
इतर इतरस्मिन्।
अहोरात्रे वै प्रजापतिः तस्याहरेव प्राणो रात्रिरेव रयिः।
प्राणं वा एते प्रस्कन्दन्ति ये दिवा रत्या संयुज्यन्ते ॥ ९ ॥

Prajāpati presides over the month. The black half of the month is Rayi, bright half of the month is Prāna. Therefore, those sages who desire to go by Uttarāyanapatha perform the sacrifices in the bright half. Others in the other half.

Prajāpati presides over the day and night. The day is Prāna. The night is Rayi. Prajāpati presides over the couple. Prāna is husband and Rayi is wife. Those who enjoy their wife during the day throw their vitality wastefully. Those who enjoy during the night maintain their celibacy.

Expl. (1) Prajāpati creates, presiding over the month. Prāna and Rayi assist creation during the bright and black halves of the month respectively. Same is the case during a day, consisting of day and night.

प्रजापतिः मासलक्षणकालमधिष्ठाय प्रजाः सृजति । रयिप्राणौ पक्षद्वये स्थित्वा प्रजापतेः प्रजोत्पत्तौ निमित्तीभवतः ।

अहोरात्रे इत्यादिपूर्ववद् व्याख्येयम् (J.T.)

(2) Before प्राणं वा प्रस्कन्दन्ति etc. the following has to be understood—दम्पती वा प्रजापतिः । पतिरेव प्राणः जायैव रयिरित्यध्याहार्यम् (KH)

(3) रात्र्यधिष्ठात्री रयिः स्त्रियां वर्तते । अहरधिष्ठाता प्राणः पुंसि । (KH)

PRAJAPATI CREATES THROUGH FOOD Etc.

अन्नं ह वै प्रजापतिः ततो ह वै तद्रेतः । तस्मादिमाः प्रजाः प्रजायन्त इति । तद् ये ह वै तत्प्रजापतिव्रतं चरन्ति ते मिथुनमुत्पादयन्ते । तेषामेवैष ब्रह्मलोको येषां तपो ब्रह्मचर्यं येषु सत्यं प्रतिष्ठितम् । तेषामसौ विरजो ब्रह्मलोको न येषु जिह्ममनृतं मायाचेति ॥ १० ॥

Prajāpati is food. Vitality is produced from food. All created beings are produced from vitality. Those who know this act of Prajāpati get good progeny. They attain Satyaloka. They perform penance and observe celibacy. They are truthful. They attain Vaikuntha which is aprākrita. They have no crookedness, falsehood or deceit.

Expl. (1) अन्ने स्थितस्य प्रजापतेः प्रजाजनकत्वम् (J.T.) Prajāpati creates beings through food, being present in the same.

(2) प्रजापतेः व्रतम्—कर्म, चरन्ति —जानन्ति

(3) ब्रह्मलोकः—सत्यलोकः, विरजः—ब्रह्मलोकः अप्राकृतः वैकुण्ठादिः (J.T.)

द्वितीयः प्रश्नः

BHARGAVA ASKS THE SECOND QUESTION

अथ हैनं भार्गवो वैदर्भिः पप्रच्छ ।
भगवन् कत्येव देवाः प्रजा विधारयन्ते । कतर एतत् प्रकाशयन्ते । कः पुनरेषां वरिष्ठ इति ॥ १ ॥

Then, Bhārgava of Vidarbha country asked Pippalāda: Revered sage! How many deities assist the sustenance of created beings ? Who, among the deities assist revelation of objects ? Who, among these deities, is superior ?

Expl. (1) The question asked here is, through which deities Prajāpati provides sustenance and illumination of objects to the created beings. कान् निमित्तीकृत्य परमेश्वरः प्रजानां स्थितिं विषयप्रकाशं च करोतीति यावत् (J.T.)

(2) In the course of the first question creatorship of Prajāpati was asked and explained. In this second question sustenance and illumination are explained. परमेश्वरस्य सकलप्रजाजनकत्वमुक्तम् । स्थितिज्ञानहेतुत्वं वक्तव्यम् । (J.T.)

(3) Superiority of Mukhyaprāna over other deities was explained in the course of the first question. This is further elaborated here. प्राक् प्राणस्य वरिष्ठत्वमभिप्रेतं तच्चोपपादनीयमित्युत्तरो ग्रन्थः । (J.T.)

THE DEITIES THAT ASSIST SUSTENANCE AND ILLUMINATION

तस्मै स होवाच । आकाशो ह वा एष देवो वायुरग्निरापः पृथिवी वाङ्मनः चक्षुः श्रोत्रञ्च ते प्रकाश्या अभिवदन्ति । वयमेतद् बाणमवष्टभ्य विधारयाम इति ॥ २ ॥

Pippalāda told Bhārgava : The presiding deity of Ākāśa is the sustainer. The presiding deities of air, fire, water etc. are also sustainers. The presiding deities of the eye, ear, etc. reveal the objects. (These sustain and reveal only with the support of Mukhyaprāna).

Once these presiding deities thought they would sustain the body, entering into it independently. (Without the support of Mukhyaprāna).

Expl. (1) आकाशाभिमानी देवता धारकः । एवं भूतवायुर्देवतेत्यादि । (KH) The presiding deity of Ākāśa and the presiding deities of air etc. assist the sustenance.

(2) Here the other presiding deities listed in the passage पृथिवी च पृथिवी मात्रा च etc. are also to be under-

stood. Thus all tatvābhimānidevatas are to be understood. Mukhyaprāna heads the list of these deities. अत्र उपलक्षणत्वेन पृथिवी च पृथिवीमात्रेत्यादि वक्ष्यमाणाः सर्वमुख्यप्राणसहिताः तत्त्वदेवाः ग्राह्याः (KH)

(3) The presiding deities of eye etc. reveal the objects. The others sustain. तेषु चक्षुरादयः प्रकाशहेतवः अन्ये स्थितिहेतवः इति ज्ञातव्यम् । (J.T)

(4) In case Mukhyaprāna is not understood here, the question—who is superior among these deities—and the answer—Mukhyaprāna is superior—will not have a proper reference base.

(5) Vāyu in the passage वायुरग्निरापः etc., is भूतवायु, वायुरग्निरित्यनेन भूतवायुरुच्यते प्राणशब्देन प्रधानवायुः (M.B.)

(6) बाणम्—शरीरम्, अवष्टभ्य—आश्रित्य (J.T.)

MUKHYAPRANA IS SUPERIOR AMONG THE DEITIES

तान् वरिष्ठः प्राण उवाच । मा मोहमापद्यथाः अहमेवैतत् पञ्चाधाऽऽत्मानं विभज्य एतद्बाणमवष्टभ्य विधारयामीति । ते अश्रद्दधाना बभूवुः । सोऽभिमानादूर्ध्वमुत्क्रमत इव तस्मिन्नुत्क्रामति अथेतरे सर्व एवोत्क्रमन्ते । तस्मिंश्च प्रतिष्ठमाने सर्व एव प्रतिष्ठन्ते ॥ ३ ॥

Mukhyaprāna, the superior among deities, told them: Do not be under the delusion (that

you are independently sustaining and illuminating). I, having arranged myself into five aspects (prāna, apāna etc.) enter into the body and sustain it. The deities did not believe him. Then, when he moved out of body, as it were, all other deities moved out. When he returned all others returned.

Expl. (1) This story is intended to show that it is Mukhyaprāna who chiefly assists Prajāpati for the sustenance of body and the illumination of objects, and other presiding deities assist only with his support. प्राणस्य वरिष्ठत्वावधारणाय आख्यायिका उच्यते ।

THE OTHER DEITIES PRAISE MUKHYAPRANA

तद्यथा मधुमक्षिका मधुकरराजानमुत्क्रामन्तं सर्वा एवो-त्क्रामन्ते । तस्मिंश्च प्रतिष्ठमाने सर्वा एव प्रतिष्ठन्ते । एवं वाङ्मनश्चक्षुः श्रोत्रं चेति ते प्रीताः प्राणं स्तुन्वन्ति । एषोऽग्निस्तपति एष सूर्य एष पर्जन्यो मघवानेष वायुरेषा पृथिवी रयिर्देवः सदसच्चामृतं यत् ॥ ४ ॥

Just as when the queen bee moves out all other bees move out, and when she settles down all others settle down, similarly the presiding deities of speech, mind, eye, ear, etc. moved out, and settled down. They were delighted (by realising the superiority of Mukhyaprāna) and praised Mukhyaprāna that he is Agni, he is Surya, he is rain-god, he is Indra, he is Vāyu, he is Prithivi, he is Rayi, he is Mūrta and Amūrta, he is immortal.

Expl. (1) Here एषः अग्निः etc., convey that Mukhya-prāna resides in Agni etc., assumes the names Agni etc. and enables them to function in their respective way. प्रीताः ते देवाः त्वमेव सर्वदेवादिषु स्थित्वा तन्नामा तद्गुणादि-प्रवर्तक इति प्राणमस्तुवन् (J.T.)

अरा इव रथनाभौ प्राणे सर्वं प्रतिष्ठितम् । ऋचो यजूंषि सामानि यज्ञः क्षत्रं च ब्रह्म च ।

प्रजापतिश्चरसि गर्भे त्वमेव प्रतिजायसे
तुभ्यं प्राण प्रजास्त्विमा यत्प्राणैः प्रतितिष्ठसि ।
देवानामसि वह्नितमः पितॄणां प्रथमः स्वधा
ऋषीणां चरितं सत्यमथर्वाङ्गिरसामपि ॥ ५ ॥

Just as spokes are fixed in the nave of the chariot, all other deities find their support in Mukhyaprāna. The Rigveda, Yajurveda, Samaveda, sacrifice, kshatriyas, brahmanas all find their support in Mukhyaprāna.

You are Daksha etc Prajāpati, you move in the womb, you get it born. O Mukhyaprāna! these created beings are yours. You reside in them with the presiding deities of eye etc and support them.

You carry the sacrificial offerings to God. You carry the oblations to manes. You are the support for the conduct and truthfulness of sages Atharvangiras.

Expl. (1) Prajāpatis referred to here are Daksha etc., Prajāpatis.

(2) गर्भे चरसि—गर्भस्थ प्रेरकतया चरसि, प्रतिजायसे—जनिक्रियां च त्वमेव करोषि।

प्राणैः—चक्षुरादिभिः, वह्नितमः—यज्ञभागवाहकतमः

प्रथमास्वधा—मुख्यस्वधावाहकः (J.T.)

इन्द्रस्त्वं प्राण तेजसा रुद्रोऽसि परिरक्षिता।
त्वमन्तरिक्षे चरसि त्वं ज्योतिषां पतिः।
यदा त्वमभिवर्षस्यथेमाः प्राण ते प्रजाः।
आनन्दरूपास्तिष्ठन्ति कामायान्नं भविष्यतीति।
व्रात्यस्त्वं प्राणैकऋषिरत्ता विश्वस्य सत्पतिः।
वयमद्यस्य दातारः पिता त्वं मातरिश्व नः॥ ६॥

O Mukhyaprāna ! you are Indra, you shine with brilliance, you are Rudra, you are protector, you move over the heaven, you are the sun, you are the lord of planets. When you rain, then, these created beings are delighted with the thought that they get plenty of food. O Prāna ! you are Ekarshi the seer of Atharvaveda devoted to his vows. You are the destroyer of all, you are the Lord of all pious people. We offer you food, O Mātarisvan ! You are our father.

Expl. (1) व्रात्यः—व्रतनिष्ठः, एकर्षिः अथर्ववेदद्रष्टा, विश्वस्य अत्ता यमादिश्च (J.T.)

या ते तनूर्वाचि प्रतिष्ठिता या श्रोत्रे या चक्षुषि ।
या मनसि संतता शिवां तां कुरु मोत्क्रमीः ।
प्राणस्यैतद्वशे सर्वं त्रिदिवे यत् प्रतिष्ठितम् ।
मातेव पुत्रान् रक्षस्व श्रीश्च प्रज्ञां च विधेहि नः ॥ ७ ॥

O Mukhyaprāna ! your person that is present in speech, ear, and eye, and that is extended in our mind, make that auspecious to us. Do not move out of us. Whatever is in the heaven, that is, under the control of Mukhyaprāna. Protect us like mother protecting her children. Bestow on us wealth and wisdom.

Expl. (1) तनूः–मूर्तिः, सन्तता—सम्यग् व्याप्य वर्तमाना, शिवाम्—शान्ताम् (J.T.)

तृतीयः प्रश्नः

ASVALAYANA ASKS THE THIRD QUESTION : FROM WHOM PRANA IS BORN ?

अथ हैनं कौसल्यश्चाश्वलायनः पप्रच्छ ।
भगवन् कुत एष प्राणो जायते । कथमायात्यस्मिन् शरीरे । आत्मानं वा प्रविभज्य कथं प्रतिष्ठते । केनोत्क्रमते । कथं बाह्यमभिधत्ते कथमध्यात्ममिति ॥ १ ॥

Then, Asvalāyana of Kosala country asked Pippalāda : Revered Sir, from whom is the Mukhyaprāna born ? How he gets into this body ? How he distributes himself and settles in it ? By

what means he moves out of it? How he holds the external objects and how he holds the things in the body.

Expl. (1) बाह्यम् – अधिभूतादि

PRANA IS BORN FROM GOD

तस्मै सहोवाच अतिप्रश्नान् पृच्छसि ब्रह्मिष्ठोऽसीति ।
तस्मात्तेऽहं ब्रवीमि ।

आत्मन एष प्राणो जायते । यथैषा पुरुषेच्छाया एतस्मि-न्नेतदाततम् ॥ २ ॥

Pippalāda told him: You are asking extraordinary questions. You have studied the Vedas deeply. Therefore I will tell you.

This Mukhyaprāna is born from Paramātma. Just as the shadow of a person is entirely dependent upon him all beings are entirely dependent upon Paramātmā.

Expl. (1) अतिप्रश्नान् – अतिशयितान् प्रष्टव्यार्थान्,
ब्रह्मिष्ठः—वेदविचारादिमान् (J T)

(2) आत्मतः—परमात्मतः, शरीरे आतता— शरीराधीना (KH)

एतस्मिन्—आत्मनि, सर्वम्— प्राणादिकम् (KH)

MUKHYAPRANA ENTERS INTO THE BODY BY THE WILL OF GOD

मनोकृतेनायात्यस्मिन् शरीरे ।
यथा सम्राडेवाधिकृतान् विनियुङ्क्ते एतान् ग्रामानधितिष्ठ स्वैतान् ग्रामानधितिष्ठस्वेति एवमेवैष प्राण इतरान् प्राणान् पृथक् पृथगेव सन्निधत्ते ॥ ३ ॥

The Mukhyaprāna enters (into the body) by the will of Paramātmā.

Just as a monarch employs the officers saying that you supervise these villages and you supervise these villages, similarly Mukhyaprāna places other pranās separately (in the body).

Expl. (1) मनः—परं ब्रह्म 'मनो ब्रह्मेति' श्रुतेः, मननान्मन उद्दिष्ट इति वचनात् (M.T.) तत्कृतेन तन्निमित्तेन तत्प्रेरणया इति यावत् (J.T.)

(2) There are two aspects of पञ्चप्राण. One arises from मुख्यप्राण and is different from him. The other is Mukhyaprāna himself extending in five ways.

(i) द्विविधं तावत् प्राणादिपञ्चकम् । एकं मुख्यप्राणात् जातं ततोऽतिरिक्तम् । अपरं तदात्मकमिति (J.T.)

(ii) मुख्यप्राणः आत्मनो भिन्नान् आत्मनो जातत्वादुपचारेणात्मप्रविभागान् वायून् पृथक् पृथक् स्थानेषु सन्निधत्ते । स्वयञ्च तत्तत्क्रियाप्रवर्तकतया तत्र प्राणादिपञ्चरूपेणावतिष्ठत इत्याशयः (J.T.)

पायूपस्थेऽपानं चक्षुःश्रोत्रे मुखनासिकाभ्यां प्राणः स्वयं प्रतिष्ठते। मध्ये तु समानः। एष हि एतद्धुतमन्नं समं नयति तस्मादेताः सप्तार्चिषो भवन्ति। हृदि हि एष आत्मा ॥ ४ ॥

In his apāna form he remains in anus and the organ of generation, as prāna himself he remains in eye, ear, tongue and nose. In the middle he remains in his samāna form. This samāna assimilates the food eaten. Because of this assimilation of food, the seven jnanendriyas function. The self is at the heart.

Expl. (1) भुक्तमन्नं समं यथाशरीरावयवं नयति तेन समानः (J.T.)

(2) तस्मादन्नस्य समीकरणाद्धेतोः सप्तज्ञानेन्द्रियवृत्तयो भवन्ति (J.T.)

(3) एषः आत्मा — जीवः (J.T)

PRANA MOVES THROUGH SEVENTY-TWO THOUSAND ARTERIES

अत्रैतदेकशतं नाडीनाम्। तासां शतं शतमेकैकस्यां द्वासप्ततिं प्रतिशाखानाडीसहस्राणि। आसुव्यानश्चरति। अथैकयोर्ध्वमुदानः पुण्येन पुण्यं लोकं नयति पापेन पापमुभाभ्यामेव मनुष्यलोकम् ॥ ५ ॥

There are one hundred and one arteries in the body. Each of these have hundred branches. Each branch has again hundred branches. Thus, there are seventy-two thousand arteries in the body. Prāna

moves in these through his vyāna form. Through one of these arteries viz. Sushumna, Prāna moves above through his Udāna form. Through this, he leads Jiva to Svargaloka by his punya, and Naraka-loka by his sin. By the two viz. punya and pāpa, he leads him to the world of men.

Expl. (1) एकशतम्—एकोत्तरशतम्, एकैकस्यां नाड्यां शतं शतं प्रतिशाखा नाड्यो भवन्ति । पुनस्तासां प्रतिशाखा नाड्यो भवन्ति (J.T.)

(2) विविधं नयनात् व्यानः, व्यानवायुमधिष्ठाय चरति (J.T.)

(3) उदानमधिष्ठाय एकया नाड्या सुषुम्नया ऊर्ध्वगतिश्चरति (J.T.)

(4) Prāna leads Jiva to moksha or liberation also. ज्ञानेन मोक्षमिति च द्रष्टव्यम् (J.T.)

MUKHYAPRANA IS PRESENT IN ADITYA Etc. ALSO

आदित्यो ह वै बाह्यः प्राणः उदयत्येष हि एनं चाक्षुषं प्राणमनुगृह्णानः पृथिव्यां या देवता सैषा पुरुषस्यापानमवष्टभ्यान्तरा यदाकाशः स समानो वायुर्व्यानः तेजो ह वा उदानः । तस्मादुपशान्ततेजाः पुनर्भवमिन्द्रियैर्मनसि सम्पद्यमानैः ॥ ९ ॥

Mukhyaprāna being present in the sun outside, assuming the name āditya, arises. He favourably responds to the prāna present in the eye. The apāna present in the prithvi sustains the

apāna present in the man. That which sustains akāsha is samāna. (This sustains the samāna in the body.) The vyāna sustains the air outside. (This sustains the vyāna in the body.) Udāna sustains the tejas outside (this sustains the udāna in the body).

Therefore, when tejas is extinct (in the body) one is dead with his senses getting merged in manas.

Expl. (1) (i) मुख्यप्राण एव प्राणनामा बाह्यो बहिर्भवः आदित्ये स्थितः तन्नामा उदयते। एषः आदित्यस्थः प्राणः चाक्षुषं प्राणवायुमनुगृह्णानः वर्तते (J.T.)

(ii) मुख्यप्राणः प्राणनाम्ना रूपेण बहिरादित्यमभिधत्ते। अध्यात्मं च चक्षुः तदभिमानिनं च प्राणवायुमभिधत्ते इत्युक्तं भवति। एवमुत्तरत्रापि द्रष्टव्यम् (J.T.)

(2) पृथिव्यां या देवता अपानाख्या (J.T.)

(3) पुनर्भवम्—जन्मान्तरम्, मरणमिति यावत् (J.T.)

MUKHYAPRANA LEADS JIVA TO THE RESPECTIVE WORLDS AFTER THE DEATH

यच्चित्तस्तेनैष प्राणमायाति। प्राणस्तेजसा युक्तः यथा संकल्पितं लोकं नयति।

य एवं विद्वान् प्राणं वेद न हास्य प्रजा हीयतेऽमृतो भवति। तदेष श्लोकः।

उत्पत्तिमायतिं स्थानं विभुत्वं चैव पञ्चधा ।
अध्यात्मं चैव प्राणस्य विज्ञायामृतमश्नुत इति ॥ ७ ॥

The Jiva goes to Prāna with the thought with which he dies. Prāna in his udāna form, accompanying God, takes jiva to the world as per the last thought of that jiva.

He who knows Prāna in this way, shall have unbroken progeny and attain immortality. This is sung in a verse.

He who knows the birth, functions, places, five-fold extension, presence in the body and outside, will attain immortality.

Expl. (1) यच्चित्तः मरणकाले यद्विषयचित्तः, तेजसा— उदानेन, अनेन उदानरूपेण उत्क्रमणमित्युक्तं भवति (J.T.)

(2) आयतिम्—परमात्मना प्रवर्तनम्, पञ्चधा विभुत्वम्— विविधभवनम् (J.T.)

चतुर्थः प्रश्नः

GARGYA ASKS THE FOURTH QUESTION

अथ हैनं सौर्यायिणी गार्ग्यः पप्रच्छ । भगवन्नेतस्मिन् पुरुषे कानि स्वपन्ति कान्यस्मिन् जाग्रति । कतर एष देवः स्वप्नान् पश्यति । कस्यै तत्सुखं भवति । कस्मिन् सर्वे सम्प्रतिष्ठिता भवन्तीति ॥ १ ॥

Then Gargya, the grandson of Surya, asked Pippalāda : Revered Sir ! when the man is asleep

which of the deities withdraw their functions and which continue to perform? Which deity shows the dreams? Who experiences the happiness during the deep sleep state? In whom all find their support?

Expl. (1) In the previous sections it was pointed out that Mukhyaprāna etc., are entirely dependent upon God. Now it is being explained that not only during the waking states but even during the dream and deep sleep states these are dependent upon God. प्राणादेरखिलस्य भगवदधीनत्वमुक्तम् । न केवलं जाग्रदवस्थायां किं नाम सुषुप्त्योरपीति दर्शयितुमुत्तरो ग्रन्थः । स्वपन्ति—स्वव्यापारादुपरमन्ते, जाग्रति—स्वव्यापारं कुर्वन्ति (J.T.)

(2) The withdrawal and functioning mentioned here, are those of इन्द्रियाभिमानिदेवताs resulting in the withdrawal and functioning of Indriyas.

(3) स्वापो द्विविधः । स्वप्नसुषुप्तिभेदात् (J.T.) The word स्वाप refers to both the dream and deep sleep states.

(4) स्वप्नान् पश्यति—दर्शयति (M.T.)

(5) सर्वेन्द्रियाणामुपरतत्वेन केन इन्द्रियदेवेन जीवः स्वप्नाननुभवतीत्यभिप्रायः (J.T.) Since all senses are withdrawn when one is asleep, the question is asked through which Indriyabhimanidevata one sees the dream.

(6) When one is under deep sleep, he has no contact with the external objects. Therefore, the

question arises as to who experiences the happiness during the deep sleep state. सुषुप्तौ च यत्सुखं भवति तत्कस्य । तदा उपरतकरणस्य जीवस्य विषयसंसर्गाद्यभावेन कथं सुखानुभवो घटत इत्याशयः । (J.T.)

DURING DREAM AND DEEP SLEEP THE SENSES AND THEIR PRESIDING DEITIES DO NOT FUNCTION

तस्मै सहोवाच । यथा गार्ग्य मरीचयोऽर्कस्यास्तं गच्छतः सर्वा एतस्मिन् तेजो मण्डल एकीभवन्ति ताः पुनरुदयतः प्रचरन्त्येवं ह वै तत्सर्वं परे देवे मनस्येकीभवति ।

तेन तर्हि एष पुरुषो न शृणोति न पश्यति न जिघ्रति न रसयते न स्पृशते नाभिवदते नादत्ते नानन्दयते न विसृजते नेयायते स्वपितीत्याचक्षते ॥ २ ॥

Pippalāda told Gargya! O Gargya just as when the sun sets his rays appear like gathered in the orb of Sun, and when he rises, again they appear like spreading, similarly, all deities presiding over Jiva's body and senses gather near the great God present in manas during the dream state and present at the heart during the deep sleep state.

Therefore, Jiva does not hear, does not see, does not smell, does not taste, does not touch, does not speak, does not take, does not enjoy, does not excrete, does not walk. Therefore, they say he is asleep.

Expl. (1) The deities gathering near the highest God in manas and hridaya during the dream and deep sleep implies that they do not perform their respective functions. This results in the respective senses withdrawing from their functions. तत्र एकीभूता इव दृश्यन्ते । प्रकाशादिव्यापारादुपरमन्त इति यावत् । प्रचरन्ति — स्वव्यापारं कुर्वन्ति । (J.T.)

(2) During the dream excepting Manas all other senses withdraw. During deep sleep even Manas withdraws. स्वप्ने मनोव्यतिरिक्तानामेवोपरमः । सुषुप्तौ तु तस्यापि । (J.T.)

(3) During the dream the deities gather near the highest God present in Manas, during the deep sleep present at the heart. स्वप्नावस्थायां मनसि स्थिते सुषुप्तौ हृदयाकाशस्थिते परे विष्णौ एकीभवन्ति । (J.T.)

(4) न शृणोति न पश्यति etc. directly mentioned in this passage are the withdrawals during the dream. During deep sleep न मनुते न बुध्यते नाहंकरोति etc. have to be added. (M.T.)

(5) During deep sleep Jiva goes to the highest God. जीवः स्वापे परं देवं प्राप्नोति। स्वं स्वतन्त्रं देवमप्येतीति कृत्वा (J.T.)

DURING THE SLEEP PRANAS DO FUNCTION

प्राणाग्नय एवैतस्मिन् पुरे जाग्रति । गार्हपत्यो ह वा एषोऽपानो व्यानोऽन्वाहार्यपचनो यद्गार्हपत्यात् प्रणीयते ।

प्रणयनादाहवनीयः प्राणः । यदुच्छ्वासनिश्वासावेतावाहुती समनयन्ति स समानो मनो ह वाव यजमान इष्टं फलमेवोदानः । स एनं यजमानमहरहर्ब्रह्म गमयति ॥ ३ ॥

In this body, during the sleep, prānāgnis are awake (function). Apāna is gārhapatyāgni, Vyāna is dakshināgni, āhavaniyagni is prāna. Āhavaniya is made from gārhapatya, therefore it is prāna. Samāna is called samāna because it provides inbreathing and outbreathing the two offerings regularly. Manas or Jiva is Yajamāna. Udāna provides the result of the sacrifice. Udāna takes the Jiva every day during the deep sleep to the Brahman present in sushumnā nādi.

Expl. (1) Here the question :—Who are awake when one is asleep—is answered. The prānas i.e., apāna, vyāna, prāna, samāna, udāna are awake, that is to say, these function during sleep. Among these, apāna, vyāna and prāna are treated as the three sacrificial fires : gārhapatyagni, anvāhāryāgni (dakshināgni) and āhavaniyāgni. Samāna is treated as adhvaryu and udāna as udgāta the two sacrificial priests. Manas or Jiva is Yajamāna.

(2) जाग्रति—शरीरधारणादिस्वव्यापारं कुर्वन्ति (J.T)

(3) समानः अध्वर्युः, उदानः उद्गाता (J.T.)

(4) मननान्मनो जीवः यजमानः (KH)

THE NATURE OF EXPERIENCES DURING THE DREAM

अत्रैष देवः स्वप्ने महिमानमनुभवति । यद्दृष्टं दृष्टमनुपश्यति श्रुतं श्रुतमेवार्थमनुशृणोति देशदिगन्तरैश्च प्रत्यनुभूतं पुनःपुनः प्रत्यनुभवति ।

दृष्टं चादृष्टं च श्रुतं चाश्रुतं चानुभूतं चाननुभूतं च सच्चासच्च सर्वं पश्यति सर्वः पश्यति ।

स यदा तेजसाभिभूतो भवत्यत्रैष देवः स्वप्नान्न पश्यति । अथ यदैतस्मिन् शरीरे सुखं भवति ॥ ४ ॥

During the dream Jiva experiences happiness and sorrow. He sees whatever he had already seen. He hears whatever he had already heard. He experiences what he had experienced in another place and in another direction.

He sees the seen and not seen (not seen in this birth), hears the heard and not heard, experiences the experienced and not experienced, the present and not present. He sees all assuming all kinds of forms (man, animal etc. forms).

When Jiva is enveloped with the divine lustre, then, being in deep sleep state, does not see the dreams. At that time, Jiva experiences bliss due to his close presence with God.

Expl. (1) During the dream all other senses are withdrawn. Only manas functions. Therefore, Jiva

experiences dreams through manas. मनोऽव्यतिरिक्तानामेवो-परमः स्वप्ने तस्मात् जीवस्य मनसा स्वप्नदर्शनं युक्तम्। (KH)

(2) एष देवो मनो नामा तेनानुगृहीतो जीव इति यावत्
(KH)

(3) अस्मिन् जन्मनि दृष्टं अदृष्टं च जन्मान्तरे दृष्टम् (KH)

(4) सच्च तदानीम्, असच्च निवृत्तम् (KH)

(5) तेजसो भगवदीयेन (KH)

(6) यस्मादेवं परमेश्वरतेजसाऽभिभूतो भवति अथ तस्मात् तत्सन्निधानसामर्थ्योद्भूतं यत्सुखं तदेतदस्मिन् शरीरे भगवच्छरीरवत् ज्ञानात्मकत्वेन तत्सादृश्ययुक्ते जीवे भवति। (KH)

The expression शरीर refers to जीव here. This is because of the similarity between the शरीर of God and Jiva. Both are अप्राकृत. The ordinary sense of शरीर i.e., जीवशरीर cannot be taken here because the jiva that has gone to the God present in sushumnā during deep sleep state has no gross body, nor jiva experiences happiness at that time through the gross body. His senses and manas also do not function at that time. Therefore, शरीरे सुखं भवति means जीवे सुखं भवति in this context. भगवतः शरीरवत् सादृश्ययुक्ते जीवे सुखं भवति। कस्यैतत्सुखं भवतीति पृष्टत्वात्। नहि अचेतनस्य शरीरस्य सुखं भवति। 'यस्यात्मा शरीरमिति च श्रुतिः।

सादृश्याद्देहवज्जीवो विष्णोस्तस्य सुखं भवेत्।
सुप्तौ तस्य सुखार्थं हि भगवान् सुप्तिमानयेदिति॥ (M.B)

DURING DEEP SLEEP ALL FIND THEIR SHELTER IN GOD

स यथा सोम्य वयांसि वासो वृक्षं सम्प्रतिष्ठन्ते। एवं ह वै तत्सर्वं परे आत्मनि सम्प्रतिष्ठते। पृथिवी च पृथिवीमात्राचापश्चापोमात्रा च तेजश्च तेजोमात्रा च वायुश्च वायुमात्रा चाकाशश्चाकाशमात्रा च चक्षुश्च द्रष्टव्यं च श्रोत्रं च श्रोतव्यं च घ्राणं च घ्रातव्यं च रसनं रसयितव्यं च त्वक्च स्पर्शयितव्यं च वाक्च वक्तव्यं च हस्तौ चादातव्यं च पादौ च गन्तव्यं च पायुश्च विसर्जयितव्यं चोपस्थश्चानन्दयितव्यं च मनश्च मन्तव्यं च बुद्धिश्च बोद्धव्यंचाहंकर्तव्यं च चित्तं च चेतयितव्यं च तेजश्च विद्योतयितव्यं च प्राणश्च विधारयितव्यं च ॥ ५ ॥

O dear! just as the birds find their shelter in the tree of their residence, all find their shelter in the supreme God.

The gross and subtle earth, the gross and subtle air, the gross and subtle ākāsha, the eye and its objects, the ear and its objects, the nose and its objects, the tongue and its objects, the sense organ of touch and its objects, the speech and its objects, the hands and the objects to be taken, the feet and the destinations to be covered, the anus and excretion, the organ of generation and the joy, manas and the thought, buddhi and the intellect, ahamkāra and the sense of ego, chitta and remembrance, chetana (tejas) and grasping of objects, prāna and all that is to be sustained.

Expl. (1) Here the question : कस्मिन् सर्वे प्रतिष्ठिता is answered. The answer given is, all find their shelter and sustenance in the highest God Vishnu. पृथिव्यादि तत्त्वजातं परे आत्मनि विष्णौ सम्प्रतिष्ठते । (J.T.)

(2) It is shown that Mukhyaprāna supports all and he is supported by Vishnu.

(3) The exact implications of मनस्, बुद्धि etc. are explained as follows :

तत्र संकल्पविकल्पात्मकं मनः । करोमि न करोमीति संकल्पविकल्पौ । निश्चयात्मिका बुद्धिः । अस्वरूपे स्वरूपत्वबुद्धिरहंकारः । स्वातन्त्र्यबुद्धिरिति यावत् । अस्थिरस्मरणं चित्तम् । चित्तस्य विषयेषु व्याप्तिश्चेतना । बहुविषयकत्वमिति यावत् ।

(4) तेजःशब्देन चेतना गृह्यते (J.T.)

GOD HAS BESTOWED THE POWER TO SEE Etc. TO THE SENSES

एष हि द्रष्टा स्प्रष्टा श्रोता घ्राता रसयिता मन्ता बोद्धा कर्ता विज्ञानात्मा पुरुषः ।

स यो ह वै तदच्छायमशरीरमलोहितं शुभ्रमक्षरं वेदयते यस्तु सोम्य स सर्वज्ञः सर्वं भवति ।

तदेष श्लोकः—

विज्ञानात्मा सह देवैश्च सर्वैः
प्राणा भूतानि सम्प्रतिष्ठन्ति यत्र ।
तदेतदक्षरं वेदयते यस्तु
सोम्य स सर्वज्ञः सर्वमेवाविवेशेति ॥ ६ ॥

He gives the power (to the sensès and their presiding deities) to see, to touch, to smell, to taste, to think, to know, and to do. He himself sees, touches and so on. He is omniscient and is infinite.

He who knows him as not affected by avidyā, does not possess prākrita body, has no prākrita form but possesses aprākrita and pure form, is imperishable, and as the cause of all, he attains the infinite.

The jiva, the indriyas, and their objects together with their presiding deities find their support in Akshara the supreme God. He who knows this Akshara, knows all. He attains the abode of the lord of all.

Expl. (1) The expressions द्रष्टा, श्रोता etc. mean दर्शनशक्तिप्रदः, श्रवणशक्तिप्रदः etc. Through these expressions it is conveyed that God gives the sense organs and their presiding deities the power to see, to hear and so on.

As applicable to God these also mean he who sees, hears etc.

(2) विज्ञानात्मा — विज्ञानस्वरूपः, सर्वज्ञः, अच्छायम् — अविद्यारहितम्, अलोहितम्—लौहितत्वादिरूपरहितम्, शुभ्रम्—शुद्धम् (J.T.)

(3) The expression सर्वज्ञ should not be taken in the literal sense when applied to ज्ञानिन्. It means:

(i) सर्वकारणस्य सर्वप्रधानस्य च परिज्ञानात् सर्वज्ञः इव। (J.T.)

(ii) सर्वस्य तत्सदृशत्वात् (तज्ज्ञानी) सर्वज्ञः (J.T.)

(4) सर्वं भवति—सर्वं परिपूर्णं ब्रह्म तद्भवति प्रविशतीति यावत्। (J.T.)

(5) विज्ञानात्मा — विज्ञानस्वरूपो जीवः (J.T.) The expression विज्ञानात्मा occurs twice. In the first occurrence it means विज्ञानस्वरूपसर्वज्ञ God. In the second occurrence it means विज्ञानस्वरूपो जीवः. The respective meanings are required by the context.

पञ्चमः प्रश्नः

THE SIGNIFICANCE OF 'OM'

अथ हैनं शैब्यः सत्यकामः पप्रच्छ।
स यो ह वैतद् भगवन् मनुष्येषु प्रायणान्तमोंकारमभिध्या-यीत कतमं वाव स तेन लोकं जयतीति।
तस्मै स होवाच। एतद्वै सत्यकाम परं चापरं च यदोंकारः तस्माद् विद्वानेतेनैवायनेन एकतरमन्वेति ॥ १ ॥

Then Satyakāma, son of Sibi asked Pippalāda —'Revered Sir, among men, which world one attains, who meditates upon God designated as 'Om' with the hymn 'Om' till the end of his life'? Pippalāda told him—O Satyakāma; both

Parabrahman and apara brahman (Lord Vishnu and Chaturmukha Brahma) are designated as 'Om'. Therefore, one who meditates with the hymn 'Om', through the path of this meditation, attains them.

Expl. (1) प्रायणान्तम्—Until the departure from the body. प्रयाणान्तम्, यावत् शरीरादुत्क्रमणम् (J.T.)

(2) ॐकारम्—ओमित्याक्रियमाणम् (J.T.)
God designated as 'Om'.

(3) Both parabrahman and aparabrahman, that is to say, both Lord Vishnu and Chaturmukha Brahma are designated as 'Om'. Pranava or 'Om' primarily conveys parabrahman. But it also conveys Chaturmukha Brahma since he is the pratimā of Lord Vishnu. प्रणवः मुख्यतः परमात्मप्रतिपादकः। तत्प्रतिमात्वेन अमुख्यतः विरिञ्चप्रतिपादकः। (J.T.)

(4) एतेनैव अयनेन—उपासनाख्येन गमनसाधनेन। (J.T.)

(5) एकतरमन्वेति—अपरं ब्रह्म प्राप्य परमप्यन्वेति। (J.T.)

स यद्येकमात्रमभिध्यायीत स तेनैव संवेदितः तूर्णमेव जगत्यामभिसम्पद्यते। तमृचो मनुष्यलोकमुपनयन्ते। स तत्र तपसा ब्रह्मचर्येण श्रद्धया सम्पन्नो महिमानमनुभवति।

अथ यदि द्विमात्रेण मनसि सम्पद्यते। सोन्तरिक्षं यजुर्भिरुन्नीयते सोमलोकम्। स सोमलोके विभूतिमनुभूय पुनरावर्तते।

यः पुनरेतं त्रिमात्रेण ओमित्येतेनैवाक्षरेण परं पुरुषमभि-ध्यायीत स तेजसि सूर्ये सम्पन्नो यथा पादोदरः त्वचा विमुच्यते एवं ह वै स पाप्मना विनिर्मुक्तः स सामभिरुन्नीयते ब्रह्मलोकम् ।
स एतस्माज्जीवघनात् परात् परं पुरिशयं पुरुषमीक्षते ॥५॥

He who meditates upon God as conveyed by one syllable of 'Om' will soon be born again on the earth, called as it were, by God. He is carried to human body by the presiding deities of Rigveda. In that human birth he will practise austerity, celibacy, and faith, and enjoy glory of the same.

He who meditates upon God as conveyed by two syllables of 'Om', will be carried to the intermediate space, the soma world by the presiding deities of Yajurveda. He will enjoy the prosperity in soma world and return.

He who meditates upon the great God as conveyed by three syllables of 'Om', with the hymn 'Om', will reach the sun. He will be free from his Prārabdhakarma like a snake being freed from its old skin. He will be carried to Satyaloka by the presiding deities of Sāmaveda. Then, receiving instructions from Chaturmukha Brahma, the highest among souls, he will see the highest person, i.e., Lord Vāsudeva present in the bodies of all souls.

Expl. (1) एकमात्रम्—एका मात्रा वाचिका यस्य तं

परमात्मानं प्रणवेन अभिध्यायीत । कामपि एकामेव मात्रां सम्यग् विदित्वा इतरे अविज्ञायेति यावत् । (J.T.)

(2) तेन—परमात्मना, संवेदितः—एहीति सम्बोधित इव । ऋचः—ऋग्वेदाभिमानिदेवताः, मनुष्यलोकम्—मनुष्यशरीरम् । (J.T.)

(3) पादोदरः—सर्पः, पाप्मना—प्रारब्धेन, ब्रह्मलोकम्—सत्याख्यं लोकम् ।

(4) जीवघनात्—सकलजीवोत्तमात्, विरिञ्चात्, तदुपदेशेनेति यावत् । (J.T)

Jivaghana means highest soul and refers to Chaturmukha Brahmā. One who meditates upon God with 'Om' knowing the significance of all its syllables will first go to Satyaloka, receive instructions from Chaturmukha Brahma, and then only go to Parabrahman or Lord Vishnu.

प्रणवेन हरिं ध्यायन् ब्रह्मलोकं समेत्य च ।
ज्ञानं चतुर्मुखात् प्राप्य मुच्यते नात्र संशयः ॥ (M.B.)

(5) पुरिशयम्—सकलजीवशरीरेषु शयितम्, पुरुषम्—पूर्णम् । (J.T.)

तदेतौ श्लोकौ भवतः ।

तिस्रो मात्रा मृत्युमयः प्रयुक्ता अन्योन्यसक्ता अनविप्रयुक्ताः ।
क्रियासु बाह्याभ्यंतरमध्यमासु सम्यक् प्रयुक्तासु न कम्पते ज्ञः ।
ऋग्भिरेतं यजुर्भिरन्तरिक्षं सामभिर्यत्तत् कवयो वेदयन्ते ।
तमोंकारेणैवायतनेनान्वेति विद्वान् तच्छान्तमजरममृतमक्षयं परात् परंचेति ॥ ३ ॥

There are these two verses :

The three syllables of 'Om' employed separately, or only with two connected, recited in the high, low, and middle pitches will lead to returnable worlds. But if the three together are well employed, the wise meditator will not move away (He will attain non-returnable world).

The meditator (with only one syllable) will be led to the earth by the presiding deities of Rigveda, (with two syllables) to the intermediate space by the presiding deities of Yajurveda, and (with three syllables) to the world, which only the wise know, by the presiding deities of Samaveda.

He who knows ('Om' with the three syllables) will attain the Supreme God who is tranquil, unaging, immortal and fearless by the knowledge of 'Om' the supporter.

Expl. (1) अनविप्रयुक्ताः—एकैकशो ज्ञाताः, अन्योन्यसक्ताः—परस्परं युग्मतया सम्बद्धाः, बाह्याभ्यन्तरमध्यमासु तारमन्द्रमध्यमरूपासु उच्चरणक्रियासु । (J.T.)

(2) मृत्युमत्यो भवन्ति—न अपुनरावृत्तिफलं प्राप्नुवन्ति, न कम्पते—न च्यवते—अपुनरावृत्तिफलं प्राप्नोतीति ।

(3) कवयः—ज्ञानिनः, शान्तम्—सुखोत्कर्षसीमाभूमिम् ।
(J.T.)

षष्ठः प्रश्नः

WHO IS SHODASAKALA PURUSHA?

अथ हैनं सुकेशा भारद्वाजः पप्रच्छ ।

भगवन् हिरण्यनाभः कौसल्यो राजपुत्रो मामुपेत्य एतं प्रश्नमपृच्छत् ।

षोडशकलं भारद्वाज पुरुषं वेत्थ । तं मह्यं ब्रवीहीति । तमहं कुमारमब्रुवम् नाहमिमं वेद । यद्यवेदिष्यं कथं ते नावक्ष्यमिति ।

स मूलो वा एष परिशुष्यति योऽनृतमभिवदति तस्मान्नार्हाम्यनृतं वक्तुम् । स तूष्णीं रथमारुह्य प्रवव्राज ।

तं त्वा पृच्छामि क्वासौ पुरुष इति ॥ १ ॥

Then, Sukeśa son of Bhāradvāja asked him: Revered Sir! Hiranyanābha a prince of Kosala country approached me and asked this question—Bhāradvāja you know Shodasakala Purusha, teach him to me.

I told that prince, I do not know Shodasakala Purusha. If I knew, why should I not tell you. He who speaks untruth will perish completely. Therefore, I cannot speak untruth. On this reply, the prince silently mounted his chariot and left.

I ask you now, where is that Shodasakala Purusha?

Expl. (1) कोऽसौ पुरुषः, क च आस्ते, का नाम षोडशकलाः, कथं च तस्य षोडशकलत्वमित्यादि । (J.T.)

तस्मै स होवाच । इहैवान्तःशरीरे सोम्य स पुरुषो यस्मिन्नेताः षोडशकलाः प्रभवन्तीति ।

स ईक्षांचक्रे कस्मिन्नहमुत्क्रान्त उत्क्रान्तो भविष्यामि कस्मिन् वा प्रतिष्ठिते प्रतिष्ठास्यामीति ।

स प्राणमसृजत प्राणाच्छ्रद्धां खं वायुर्ज्योतिरापः पृथिवीन्द्रियं मनोऽन्नमन्नाद्वीर्यं तपो मन्त्राः कर्म लोका लोकेषु नाम च ॥ २ ॥

Pippalāda told Bhāradvāja : Here, within this ody that Purusha is present from whom these xteen kalās arise. (At the commencement of ·eation), the Purusha pondered as to, at whose :parture shall I depart, and at whose settling in all I settle in ? (who has adequate devotion and iowledge of me so that he can be my instrument). ıen, he created prāna. From prāna he created th, ether, air, light, water, earth, senses, mind, od, vitality, austerity, hymns, deeds, the places · the senses, and names.

Expl. (1) Prāna etc., sixteen mentioned here are teen kalās. The word kalā does not mean parts of body but those that help the self and body. ाणाः षोडशसंख्याः कलाः सजीवशरीरस्य भागाः । (J.T.)

अत्र भागशब्देन उपकारकं विवक्षितम् । (M.T.)

अत्र किञ्चित् जीवोपकारकं किञ्चित् शरीरोपकारकं सर्वथा सजीवशरीररूपविशिष्टोपकारकत्वं सर्वेषां समानम् । (M.T.)

(2) God thought of creating these sixteen kalās in order to help the Jivas to acquire right knowledge and to conduct themselves in the right way. जीवस्य मोक्षोपयोगिज्ञानार्थं प्रवृत्त्याद्यर्थं च शरीराणि तावदुत्पादनीयानि । अतः शरीरोपयुक्ताः प्राणादिषोडशकलाः सृजानीतीक्षांचक्रे । (J.T.)

(3) God created prāna first and then other kalās. कोऽनु मद्वशीकरणक्षमभक्तिज्ञानादिसम्पन्नः यं निमित्तीकृत्य अहं कलाः सृजानीत्येवमीक्षांचक्रे । (J.T.)

(4) (i) श्रद्धाम् — जीवस्यास्तिक्यनिष्ठाम्, तपः — जीवस्य ज्ञानादिहेतुतया सुखसाधनम्, मन्त्राः — ऋगादिदेवताः सम्यग् ज्ञानादिहेतवः, कर्म—पुण्यापुण्यलक्षणं सुखादिनिमित्तम्, लोकाः— गोलकाः इन्द्रियाश्रयभूताः, नाम च देवदत्तादिकम् । (J.T.)

(ii) श्वासनिश्वासरूपा प्राणनामिका कला । (M.T.)

(5) The way in which each of these kalās helps the self and the body is explained in the following passage :—

भूतानां तावत् शरीरोपादानत्वमस्ति अतः तेषां शरीरोपकारकत्वम् । जीवस्य शरीरप्रेरकतया, श्रद्धापदोक्तास्तिक्यनिष्ठायाः यागादिविहितप्रवृत्तिहेतुत्वेन, तपसः ज्ञानादिहेतुतया सुखसाधनत्वेन, ऋगादिमन्त्राणां सम्यग् ज्ञानादिहेतुत्वेन, कर्मणः सुखादिनिमित्तत्वेन, लोक

क्तेन्द्रियाश्रयगोलकानां शरीरावयवत्वेन, देवदत्तादिनाम्नः व्यव-
तुत्वेन सजीवशरीरोपकारकतया कलात्वं बोध्यम् । (M.T.)

(6) Here by kalā, the presiding deities of kalās also meant. The details of these presiding deities explained in the Bhashya.

(i) अत्र कलाशब्देन तदभिमानिदेवताः विवक्षिताः ।
(J.T.)

(ii) कर्मेति पुष्करः प्रोक्तः उषा नामाभिमानिनी ।
लोकाभिमानी पर्जन्यः स्वाहा वै मन्त्रदेवता ॥
तपोऽभिमानी वह्निश्च वरुणो वीर्यदेवता ।
अन्नस्य देवता सोमो मनो नामानिरुद्धकः ॥
इन्द्रियेशाश्च सूर्याद्याः चक्षुराद्यभिमानिनः ।
रुद्रो वीन्द्रः शेषकामौ मनसस्त्वेव देवताः ॥
श्रद्धेति वायोः पत्नी स्यात् सर्वेषां प्रभवाप्यया ।
तस्याश्च कारणं प्राणः सर्वेषामुत्तमोत्तमः ॥
तस्यापीशः कारणं च वासुदेवः परोऽव्ययः ।
न तस्य सदृशः कश्चित् कुत एवोत्तमो भवेत् ॥
तं ज्ञात्वा मुच्यते जन्तुः विदित्वैनं परात् परम् ॥
इति तत्वविवेके । (M.B.)

यथेमाः नद्यः स्यन्दमानाः समुद्रायणाः समुद्रं प्राप्यास्तं न्ति भिद्येते तासां नामरूपे समुद्र इत्येवं प्रोच्यते । एव- स्य परिद्रष्टुरिमाः षोडशकलाः पुरुषायणाः पुरुषं प्राप्यास्तं न्ति भिद्येते चासां नामरूपे पुरुष इत्येवं प्रोच्यते । स ऽकलोऽमृतो भवति ॥ ३ ॥

Just as these rivers flowing towards the ocean, on reaching the ocean, become unobservable but still their names and entityship are declared as distinctly present in the ocean by the wise, so also, these sixteen kalās of Jiva (being liberated at the time of the liberation of Jiva) moving towards the supreme Purusha and reaching him, become unobservable (for ignorant). But still their names and entityship are declared to be distinct by the wise, and they remain in supreme Purusha (entirely dependent upon him).

Expl. (1) In this verse the illustration of river flowing into ocean is utilised to show how the presiding deities of kalās, when liberated, reach the supreme Purusha and remain supported by him. They do not lose their name and individuality but these are not observable by the ignorant.

The illustration of river and ocean occurs more than once in the Upanishads. It is taken to illustrate the identity between the liberated and the supreme by some commentators. But on closer examination of the context and wordings, it will be clear that this illustration only points out the presence of the liberated by the side of the supreme and dependency on him even after liberation. The liberated do not lose their individuality. Keeping this in mind, this verse i

appropriately interpreted in Madhvabhāshya and its commentary by Jayatirtha.

नद्यः समुद्रं प्राप्य अस्तमदर्शनं गच्छन्ति । अज्ञानामदर्शनं गतानामपि तासां समुद्रे स्थितानां नामरूपे भिद्येते विविक्ते एव तिष्ठतः । एवं कलाः अपि जीवमोक्षकाले मुक्ताः परमं पुरुषं प्राप्य अदर्शनं गच्छन्ति तथापि पुरुषे स्थितानां तासां नामरूपे विविक्ते एव तिष्ठतः इत्येवं विद्वद्भिः प्रोच्यते । ततश्च कलादेवतासु मुक्तिं गतासु स एष जीवः नष्टाचेतनकलः भवति । तत एवामृतो भवति । (J.T.)

(2) अस्तम्—स्वरूपतिरस्कारम्, अज्ञानामदर्शनम् (J.T.) यथा मेरोरुत्तरभागे विद्यमानस्याप्यादित्यस्य अस्तगमनं नाम दक्षिण-दिक्स्थैः अविज्ञेयत्वमेव तथा मुक्तकलानां परमपुरुषे अस्तगमनं संसार्यविज्ञेयत्वमेवेत्यर्थः (M.T.)

(3) भिद्येते— विविक्ते एव तिष्ठतः (J.T.) भेदशब्दः शक्तितः अर्थतश्च न नाशवाचकः अतः उक्तरीत्या पृथक्त्वपर एव । (J.T.)

The verb भिद्येते does not mean 'destroyed', it means 'distinct'.

(4) समुद्रे, पुरुषे इति सप्तमी न प्रथमा (J.T.)

(5) नामरूपे—नाम शब्दात्मकम्, रूपं तद्वाच्यार्थात्मकम् (M.T.)

परिद्रष्टुः—जीवस्य (J.T.)

(6) अज्ञैरनवगतान्यपि समुद्रे स्थितानां नदीनां विष्णौ स्थितानां मुक्तानां च भिन्नान्येव नामरूपाणि सन्त्येवेत्यर्थः (M.B.)

(7) नहि भेदशब्दः नाशे प्रयुज्यमानः क्वापि दृष्टः। घटादावपि बहुभाव एव भेदशब्दः प्रयुज्यते। नाशस्तु अर्थत एव अवगम्यते (M.B.)

(8) प्राणादयः कला यस्मिन् मुक्ता नित्यं प्रतिष्ठिताः।
पृथक् पृथङ् नामरूपैर्नमस्तस्मै पराय ते ॥
इति सत्तत्त्वे (M.B.)

CONCLUSION OF INSTRUCTION

तदेष श्लोकः।

अरा इव रथनाभौ कला यस्मिन् प्रतिष्ठिताः।
तं वेद्यं पुरुषं वेद यथा मा वो मृत्युः परिव्यथाः इति ॥

तान् होवाच एतावदेवाहमेतत् परमं ब्रह्म वेद नातः परमस्तीति।

ते तमर्चयन्तः त्वं हि नः पिता योऽस्माकमविद्यायाः परं पारं तारयसीति।

नमः परमऋषिभ्यः नमः परमऋषिभ्यः।

इति षट्प्रश्नोपनिषत् समाप्ता ॥

Know that supreme Purusha in whom the presiding deities of kalā find their support, like the spokes in the nave of a chariot wheel, so that the transmigration may not afflict you.

Pippalāda told the six sages 'I know only this much, beyond this I do not know'.

The six sages honoured him (with prostration etc.) and said you are our father, you enabled us to overcome the ignorance.

Salutations to the great seers; salutations to the great seers.

Expl. (1) मृत्युः—संसारः, पिता—निरुपाधिकोपकारकः (J.T.)

(2) नातःपरं मया विदितम्—अस्मदादयः तदेकदेशविद एव नत्वपरिमितविद इति भावः।

(3) Bhashya draws the attention to the following sruti passages that state the retention of difference even after liberation.

(i) यथा नद्यः स्यन्दमानाः समुद्रे अस्तंगच्छन्ति नामरूपे अविहाय। तथा विद्वान् नामरूपाद् विमुक्तः परात् परं पुरुषमुपैति दिव्यम्।

Here विमुक्त means अमुक्त as in विप्रिय.

(ii) तत्र पूर्वे साध्या सन्ति देवाः।

(iii) स तत्र पर्येति जक्षन् क्रीडन् रममाणः।

(iv) सोऽश्नुते सर्वान् कामान् सह ब्रह्मणा विपश्चिता।

इति श्रीषट्प्रश्नोपनिषदः आङ्लभाषानुवादः पाण्डुरङ्गी तमण्णाचार्यसूनु-कृष्णाचार्यविरचितः समाप्तः॥

आथर्वणोपनिषत्

This Upanishad belongs to Atharvaveda. The Supreme God with the designation of Akshara is the deity for this Upanishad. Chaturmukha brahmā, Atharva, Angira, Bhāradvāja, Angirasa, and Saunaka are the sages. The metres employed viz., Anustup etc , could be ascertained by counting the syllables.

The central teaching of this Upanishad is to give an exposition of the nature of God designated as Akshara. For this purpose, the nature of two levels of knowledge viz., higher and lower i.e., Paravidyā and Aparavidyā is explained. The purpose of Karmānusthāna, the process of creation, the status of the liberated soul are also discussed in this Upanishad. This Upanishad is also called Mundakopanishad.

THE LINE OF TEACHERS

ब्रह्मा देवानां प्रथमः सम्बभूव
विश्वस्य कर्ता भुवनस्य गोप्ता ।
स ब्रह्मविद्यां सर्वविद्याप्रतिष्ठाम्
अथर्वाय ज्येष्ठपुत्राय प्राह ॥ १ ॥

Chaturmukha brahmā was born (from the supreme God Vishnu) as first among the deities.

He, the creator and protector of the world, imparted the knowledge of Brahman, which is the foundation of all other knowledge, to his eldest Son Atharva.

Expl. (1) ब्रह्मा—चतुर्मुखः, देवानाम्—शेषवीन्द्रादीनाम्, प्रथमः—देवेभ्यः प्राथमिकः सन् विष्णोः सकाशात् सम्बभूव । (R.K.)

(2) Chaturmukha brahmā is not the creator and protector independently. He carries out these responsibilities being under the regulative control of the Supreme God i.e., Vishnu.

(3) सर्वविद्याप्रतिष्ठाम्— सर्वाः विद्याः प्रतितिष्ठन्ति यस्यां ताम्, यज्ज्ञाने सर्वविद्याः विदितफलाः भवन्ति तादृशीं ब्रह्मविद्याम् । (R.K.)

The knowledge of Brahman is the foundation of all other knowledge in the sense that it is this knowledge that makes all other knowledge meaningful and purposeful.

(4) Atharva was the eldest son of Chaturmukha brahmā in Vaivasvata manvantara, while in the first Kalpa, Siva was the eldest son, and in Vārahakalpa Sanaka etc. were the eldest.

(i) मनोर्वैवस्वतस्यादौ अथर्वा ब्रह्मणोऽजनि ।

(ii) ब्रह्मणः प्रथमे कल्पे शिवः प्रथमजः स्मृतः ।
सनकाद्यास्तु वाराहे ब्रह्मा विष्णोः सुतोऽग्रजः ॥
इति ब्रह्माण्डे (M.B.)

अथर्वणे यां प्रवदेत ब्रह्मा
अथर्वा तां पुरोवाचाङ्गिरे ब्रह्मविद्याम् ।
स भारद्वाजाय सत्यवहाय प्राह
भारद्वाजोऽङ्गिरसे परावराम् ॥ २ ॥

The knowledge of Brahman which Chaturmukha brahmā taught to Atharva, was taught to Angira by Atharva. Angira taught it to Satyavaha, son of Bharadvāja. He taught it to Angirasa. The lore that gives this knowledge is higher or lower depending upon the knowledge that is obtained from this lore.

Expl. (1) परावराम्—परा च सा अवरा च ताम् । एकैव विद्या विवक्षाभेदेन परा अवरा च भवति । सा च ऋगादिरूपेत्यग्रे वक्ष्यते । (R.K.)

The same sacred literature Rgveda etc., is both Paravidyā and Aparavidyā depending upon the meaning obtained.

शौनको ह वै महाशालोऽ-
ङ्गिरसं विधिवदुपसन्नः पप्रच्छ ।
कस्मिन्नु भगवो विज्ञाते
सर्वमिदं विज्ञातं भवतीति ॥ ३ ॥

Saunaka, performer of a sacrifice every year, duly approached Angirasa and asked him—'Revered Sir, by knowing what, the knowledge of

all that I know now, will be meaningful and purposeful?

Expl. (1) महाशालः—प्रत्यब्दं यज्ञकृत्। (R.K.) He who performs a sacrifice every year.

(2) Saunaka had the knowledge of sacrifices and deities. This was not sufficient for achieving the highest goal viz., liberation. Nor could it be considered as useless. Therefore, he desired to know which knowledge could make his knowledge meaningful and purposeful.

कर्मदेवतादिप्रतिपादकं मयाऽभ्यस्तम्। कर्मादिकं च अस्वतन्त्रं ततो न पुरुषार्थप्रदम्। न च अप्रयोजकम्। पुरुषार्थहेतुतया वेदाद्युक्तत्वात्। अतः कस्यचिदङ्गं कर्मादिकम्। तथाच कस्मिन् वस्तुनि विज्ञाते इदं सर्वं कर्मादिकं विज्ञातफलं भवति तत् किमिति प्रश्नार्थः। (V.T.)

TWO KINDS OF KNOWLEDGE

तस्मै स होवाच। द्वे विद्ये वेदितव्ये इति ह स्म यद् ब्रह्मविदो वदन्ति परा चैवापरा च॥ ४॥

Angirasa told Saunaka—'the knowers of Brahman declare that there are two knowledges to be had viz., the higher and the lower.

Expl. (1) One and the same sacred literature viz., Rgveda etc., is both Paravidyā and Aparavidyā, depending upon the knowledge obtained from it. By

paramamukhyavritti the higher knowledge i.e., the knowledge of Supreme God is obtained. By amukhya-vritti the knowledge of sacrifices and deities is obtained.

परममुख्यार्थबोधकत्वोपाधिना परैव सती विद्या अपरा अमुख्यार्थ बोधकत्वोपाधिना अपरा चेत्युच्यते। न वस्तुतो व्यक्तिभेदोऽस्तीत्येव-कारप्रयोगः। (R.K.)

तत्रापरा। ऋग्वेदो यजुर्वेदः सामवेदोऽथर्ववेदः शिक्षा कल्पो व्याकरणं निरुक्तं छन्दो ज्योतिषमिति। अथ परा यया तदक्षरमधिगम्यते ॥ ५ ॥

The Rigveda, Yajurveda, Sāmaveda, Atharva-veda, Sikshā, Kalpa, Vyākarna, Nirukta, Chandas, and Jyotisha constitute Aparavidyā. The same constitute Paravidyā when the knowledge of Akshara is obtained from them.

Expl. (1) एतदेव ऋगादिशास्त्रमक्षराधिगतिहेतुत्वोपाधिना परिविद्येति भावेनाह—अथ परेति। (R.K.)

यथा एकमेव कर्म सकामत्वनिष्कामत्वोपाधिभ्यां प्रवृत्तं निवृत्त-मिति चोच्यते तथेति भावः। (R.K.)

(2) (i) ऋगाद्या अपरा विद्या यदा विष्णोर्न वाचकाः।
ता एव परमा विद्या यदा विष्णोस्तु वाचकाः॥
इति परमसंहितायाम् (M.B.)

(ii) ऋग्भिः होत्रेण शंसन्ति तथोद्गात्रैः स्तुवन्ति ये।
विष्णुमेव तथा तस्मै यजुर्भिरपि जुह्वति।
स्तुवन्त्याथर्वणैश्चैनं सेतिहासपुराणकैः।
न विष्णोः सदृशं किञ्चित् परमं चापि मन्वते।
सर्वोत्तमं तं जानन्तस्ते हि भागवतोत्तमाः॥
(M.B.)

(iii) यं वाकेष्वनुवाकेषु निषत्सूपनिषत्सु च।
स्तुवन्ति सत्यकर्माणं सत्यं सत्येषु सामसु॥ (M.B.)

UNIQUE NATURE OF AKSHARA

यत्तदद्रेश्यमग्राह्यमगोत्रमवर्णमचक्षुः श्रोत्रं तदपाणिपादं नित्यं विभु सर्वगतं सुसूक्ष्मम्। तदव्ययं तद्भूतयोनिं परिपश्यन्ति धीराः॥ ६॥

The Akshara cannot be cognised by external senses, it cannot be grasped even by mind completely, it cannot be classified under any gotra or varna, it has no prākrita eyes, ear, hands, feet, etc., it is eternal, it is all powerful, it is all pervasive and subtle. The wise perceive this imperishable as the source of all beings.

Expl. (1) Here, the chief characteristics of Akshara the Supreme God are described.

(2) अद्रेश्यम्—दृष्ट्युपलक्षितबाह्येन्द्रियाविषयम्, अग्राह्यम्—मनसोप्यविषयम् साकल्येनेनि योज्यम्, यद्वा दृश्यादन्यददृश्यम्, ग्राह्यादन्यदग्राह्यमित्यर्थः अचक्षुःश्रोत्रम्—प्राकृतचक्षुरादिशून्यम्।

(3) The nature of this Akshara is discussed under the Sutra 'अदृश्यत्वादिगुणको धर्मोक्तेः' (B.S. I-2-29).

AKSHARA CREATES THE WORLD

यथोर्णनाभिः सृजते गृह्णते च
यथा पृथिव्यामोषधयः सम्भवन्ति ।
यथा सतः पुरुषात् केशलोमानि
तथाक्षरात् सम्भवतीह विश्वम् ॥ ७ ॥

As a spider sends forth and draws back (its threads), as herbs grow on earth, as the hair grow on the body of a living person, so the world arises from Akshara, the imperishable.

Expl. (1) The process of creation by Akshara is explained here.

(2) सृजते—तन्त्वात्मना स्वोदरे परिणतानि बहिः निष्कासयति, गृह्णते—पुनरन्तः स्वोदरे गृह्णाति तथा विश्वं लये निगीर्णं सत् अक्षरात् बहिर्देशे सम्भवतीत्यर्थः । (R.K.)

(3) Here neither parināma nor vivarta of Akshara as world is intended.

न तु विश्वात्मना परिणममानत्वं न वा तदात्मना विवर्तत्वं च भूतयोनित्वमित्यर्थः । (R.K.)

Thus, this first illustration shows that Akshara or Supreme is the agent or kartā of this world. He is an efficient cause but not material cause or upādāna kārana.

(4) The second illustration of herbs growing on earth is intended to show that just as different herbs are created differently on account of different seeds, the jivas are also created differently because of their different deeds.

यथा पृथिव्यां शाल्यादिनानाबीजान्यपेक्ष्य नानाविधान् अङ्कुरान् जनयति तथा जीवानां नानाविधानि कर्माणि अनुसृत्य नानाविधजीवान् सृजतीत्यर्थः । (R.K.)

(5) The third illustration of hair growing on the body is intended to show that just as hair grows without any special effort in a natural way, similarly, God creating the world, is his very nature and therefore, no special effort or any purpose to be achieved for himself is involved in creation.

यथा केशलोमान्यनायासेन भवन्ति तथा अक्षरादनायासेन विश्वं सम्भवतीत्यर्थः । (R.K.)

Thus, the three illustrations indicate three important points in connection with the creation. None of them supports either the parināma theory or the vivarta theory. To interpret all the three illustrations as supporting only one point viz., parināma or vivarta is not correct. None of the illustrations supports such an interpretation.

तपसा चीयते ब्रह्म ततोऽन्नमभिजायते ।
अन्नात् प्राणो मनः सत्यं लोकाः कर्मसु चामृतम् ॥ ८ ॥

The Brahman thought. Then anna, prāna, manas, satya, and the worlds arose along with their presiding deities. Then, Karmas arose and led to svarga.

Expl. (1) Further details of creation are given here. The fact that Brahman contemplated while creating shows that he is not the material cause or parināmi kārana but he is an agent or kartā.

तपसा — ज्ञानेन, चीयते—सम्बध्यते, ब्रह्म विश्वं सृजानीति व्यचारयदिति यावत् । ज्ञानविचाररूपवतो न परिणामितेति भावः ।
(R.K.)

(2) Here anna etc., also stand for their presiding deities. अत्र अन्नादिपदेन जडं तदभिमानिदेवता च ग्राह्या ।
(R.K.)

(3) कर्मसु निमित्तभूतेषु अमृतं स्वर्गादिफलं जायते । (R.K.)

यः सर्वज्ञः सर्वविद् यस्य ज्ञानमयं तपः ।
तस्मादेतद् ब्रह्म नामरूपमन्नं जायते ॥ ९ ॥

He knows all and he possesses all. His knowledge is his penance. From him this Chaturmukha Brahmā, the presiding deity of names and entities, is born.

Expl. (1) सर्ववित्—सर्वं विन्दते इति सर्ववित् । आप्तकाम इत्यर्थः । (R.K.)

(2) नामरूपशब्दितशब्दप्रपञ्चार्थप्रपञ्चाभिमानितया अभेदोपचारेण नामरूपमन्नमित्युक्तं तत् चतुर्मुखाख्यं ब्रह्म जायत इत्यर्थः ।
(R.K.)

द्वितीयः खण्डः

PERFORM SACRIFICES IN DEDICATION TO LORD VISHNU

तदेतत् सत्यम् ।

मन्त्रेषु कवयो यान्यपश्यन्

तानि त्रेतायां बहुधा सन्ततानि ।

तान्याचरथ नियतं सत्यकामाः

एष वः पन्थाः सुकृतस्य लोके ॥ १ ॥

This Akshara is independent and it lends reality to all others. The sacrifices, which the wise saw in their mind, spread in many ways in Treta-yuga. You desirous of knowing the Supreme God perform these without fail. These, when performed with the purpose of obtaining God's knowledge, will lead to the highest world.

Expl. (1) Saunaka had asked — By the knowledge of what, the knowledge of sacrifices and deities will be meaningful and purposeful ? This question is answered here.

कर्मदेवतादिज्ञानं यज्ज्ञानार्थं सत् अनल्पास्थिरफलवद् भवति तन्मे ब्रूहीति पृष्टवन्तं शौनकं प्रति अङ्गिराः ब्रह्मज्ञानार्थं सत् तादृश-फलवद् भवतीति भावेन तज्ज्ञानार्थत्वप्रकारमाह—तदेतत् सत्यमिति । (R.K.)

(2) सत्यम्—अपराधीनस्वरूपं सर्वसत्यताप्रदं च, मन्त्रेषु—समाधौ, मनसा अपश्यन्, कवयः—ज्ञानिनः । (R.K.)

(3) त्रेतायाम्—त्रेतायुगे, बहुधा सन्ततानि—कृतयुगे इव विष्ण्वेकविषयाणि नासन् किन्तु नानाप्रकारेण तत्तद्देवतोद्देशेन कृत्वा अन्ते विष्णौ अर्पयन्तीति बहुधा प्रवर्तितान्यासन्नित्यर्थः। (R.K.)

In Kritayuga all sacrifices were performed offering them to Lord Vishnu. However, in Tretāyuga these were offered to various other deities and through them were ultimately offered to Lord Vishnu. It is to indicate this procedure that the expression बहुधा सन्ततानि is used here.

(4) सत्यकामाः—सत्याढ्यभगवज्ज्ञानकामाः। (R.K.)

(5) कर्मदेवतादिज्ञानं तदनुष्ठानेन अन्तःकरणशुद्धिद्वारा ब्रह्मज्ञानहेतुश्रवणाद्यङ्गं सत् ब्रह्मज्ञानं जनयित्वा अनन्तफलवद्भवति।

The knowledge of sacrifices and deities will enable one to perform sacrifices which will help to purify the mind and help to get the knowledge of Brahman. Thus, the knowledge of sacrifices and deities will also lead to the final goal. It is meaningful and purposeful only in this way.

(6) एषः भगवज्ज्ञानोद्देशकः कर्माचारः वः युष्माकं सुकृतस्य लोके लोकस्य पन्थाः इत्यर्थः।

यदा लेलायते हि अर्चिः समिद्धे हव्यवाहने।
तदाज्यभागावन्तरेणाहुतीः प्रतिपादयेत्॥ २॥

When the fire is fully kindled and the flames roll, between the two ājyabhāga offerings, the main oblations be made.

Expl. (1) The procedure of offering oblations is briefly explained here.

(2) आज्यभागौ अन्तरेण—आज्यभागयोः मध्ये, आहुतीः—प्रधानहोमान् ।

यस्याग्निहोत्रमदर्शपूर्णमासमनाग्रयणमतिथिवर्जितं च ।
अहुतमवैश्वदेवमविधिना हुतमासप्तमान् लोकान् हिनस्ति ॥३॥

He whose Agnihotra sacrifice is without the three sacrifices viz., Darśa, Purnamāsa, and Āgrayana, without guests, without timely oblations, without Vaisvadeva and performed disregarding the procedure will destroy his opportunity to get the seven worlds.

Expl. (1) One who maintains Agnihotra must perform Darśa, Purnamāsa, Āgrayana and Vaisvadeva compulsorily. He must maintain the timings of oblations accurately. He should correctly follow all procedures. He should entertain the guests properly. Such careful performance dedicating the same to Lord Vishnu will help him to get the worlds prescribed for each sacrifice and the knowledge of Brahman if performed without aiming at this or that fruit.

(2) आग्रयणम्—नूतनधान्यहोमः, आसप्तमान्—भूलोकमारभ्य सप्तमभूतसत्यलोकपर्यन्तान्, भुवर्लोकमारभ्य सप्तमभूतवैकुण्ठलोकपर्यन्तानिति वा, हिनस्ति—नाशयति, ऊर्ध्वलोकाः तस्य न भवन्तीत्यर्थः । (R.K.)

SEVEN TONGUES OF AGNI

काली कराली च मनोजवा च ।
सुलोहिता या च सुधूम्रवर्णा ।
स्फुलिङ्गिनी विश्वरुची च देवी
लेलायमाना इति सप्त जिह्वाः ॥ ४ ॥

The black, the terrific, the swift as mind, th red, the smoky coloured, the sparking and all shining are the seven rolling tongues of fire.

THE SACRIFICER IS LED TO BRAHMALOKA

एतेषु यश्चरते भ्राजमानेषु
यथाकालं चाहुतयो हि आददायन् ।
तन्नयन्त्येताः सूर्यरश्मयो
यत्र देवानां पतिरेकोऽधिवासः ॥ ५ ॥

He who offers oblations into these shinin tongues of fire, regularly, is led by the deities wh are present in the rays of the Sun to the worl where the lord of all deities resides.

Expl. (1) One who duly performs sacrifices wil be led to the highest world by the deities present ir the rays of the Sun.

सूर्यस्य रश्मयः—रश्मिषु स्थिताः देवाः, अधिवासः—अधिवसन्त्यत्रेत्यधिवासो मुख्याश्रयः । (R.K.)

एह्येहीति तमाहुतयः सुवर्चसः
सूर्यरश्मिभिर्यजमानं वहन्ति ।

प्रियां वाचमभिवदन्त्योऽर्चयन्त्यः
एष वः पुण्यः सुकृतो ब्रह्मलोकः ॥ ६ ॥

The radiant deities having received the oblations carry the sacrificer with the rays of the Sun honouring and welcoming him with the pleasant words 'Come, come to this world of Brahman earned by your good deeds'.

Expl. (1) आहुतयः—आहूयमानाः, स्वीकृतहविर्भागा इति यावत्। The deities present in sun-rays who receive the sacrificial offering are referred to as आहुतयः here पुण्यः—पुण्यसाध्यः, ब्रह्मलोकः—परब्रह्मलोकः। (R.K.)

SACRIFICES PERFORMED WITHOUT DEDICATION TO LORD VISHNU ARE LIKE LEAKING BOAT

प्लवा ह्येते अदृढा यज्ञरूपाः
अष्टादशोक्तमवरं येषु कर्म ।
एतच्छ्रेयो येऽभिनन्दन्ति मूढाः
जरामृत्युं ते पुनरेवापि यन्ति ॥ ७ ॥

These sacrifices, if performed without dedicating to the Supreme God, are like leaking boats. The ignorant persons who consider such inferior sacrifices piloted by the eighteen persons as the means of good and delight in these, will fall into old age and death again and again.

Expl. (1) So far it was explained that the sacrifices performed with dedication to the Supreme God will purify one's mind and assist the acquisition of the

knowledge of the Supreme God. Here, it is stated that these very sacrifices, if performed without dedication to the Supreme God, will be ruinous and will lead to old age and death.

(2) एते भगवदविषयत्वेन अनुष्ठिताः यज्ञरूपाः यज्ञवदवभासमानाः इति यावत्। (R.K.)

(3) अष्टादशानां पुरुषाणामुक्तमष्टादशोक्तम्।

The eighteen persons engaged in a sacrifice are: Sixteen priests, the sacrificer and an observer.

अष्टादशपुरुषास्तु षोडशर्त्विजः, यजमानः, तन्निरीक्षकः सभ्यः इति ध्येयम्। (R.K.)

अविद्यायामन्तरे वेष्ट्यमानाः
स्वयं धीराः पण्डितं मन्यमानाः।
जङ्घन्यमानाः परियन्ति मूढाः
अन्धेनैव नीयमानाः यथान्धाः॥ ८॥

The ignorant wrapped in ignorance, labouring under the impression that they are wise and learned, limping, rotate like blinds led by a blind.

Expl. (1) वेष्ट्यमानाः—बध्यमानाः, अत्यन्तमविद्यातिरोहितज्ञानाः, स्वयंधीराः—स्वोत्प्रेक्षितप्रज्ञावन्तः, जङ्घन्यमानाः—वक्रगतयः। (R.K.)

अविद्यायां बहुधा वर्तमानाः
स्वयंकृतार्था इत्यभिमन्यन्ति बालाः।
यत् कर्मिणो न प्रवेदयन्ति रागात्
तेनातुराः क्षीणलोकाश्च्यवन्ते॥ ९॥

The ignorant, being in ignorance in many ways, think that they have achieved their goals. But as they perform sacrifices being attached to lower benefits, they do not know the Supreme God. Hence, they suffer from the tension and come down from the worlds obtained.

Expl. (1) रागात् कर्मिणः — स्वर्गादिक्षयिष्णुफले रागात् निमित्तात् कर्मिणः कर्मानुष्ठातारः । (R.K.)

(2) विष्णोः सर्वेभ्यः किञ्चिदुत्तमत्वं जानन्तः इमं लोकमाविशन्ति । साम्यं हीनत्वं वा जानन्तो हीनतरं तम एव विशन्ति । (R.K.)

देवेभ्य उत्तमं विष्णुं राजवद्यस्तु मन्यते ।
याजी स मानुषं याति साम्यहीनत्ववित् तमः ॥ (M.B.)

Those who understand Lord Vishnu to be slightly superior to other deities, will return to the human world; but those who consider him as only equal or even inferior, will suffer deep darkness.

इष्टापूर्तं मन्यमाना वरिष्ठं
नान्यत् श्रेयो वेदयन्ते प्रमूढाः ।
नाकस्य पृष्ठे सुकृते तेऽनुभूत्वा
इमं लोकं हीनतरं वा विशन्ति ॥ १० ॥

The ignorant consider the sacrifices and other welfare activities like giving food to the needy etc., as the highest. They do not know the Supreme God as the highest good. Among these, those who

are aware that God is slightly superior to other deities enjoy the benefits of their sacrifices in heaven and then come down to human world. But those who consider the God as equal to other deities or inferior to them will enter into the lowest world.

Expl. (1) इष्टापूर्तम्—इष्टं यजनं पूर्तमन्नदानादि, अन्यत् श्रेय:—भगवल्लक्षणं श्रेयः।

(2) ते—भगवतः किञ्चिदुत्तमत्वज्ञानपूर्वकं कर्मानुष्ठातारः,
ते—हरेः समत्वहीनत्वज्ञानपूर्वं कर्मकृतः। (R.K.)

Here two consequences are mentioned : 1. Returning to human world. 2. Entering into the lowest world. The term 'vā' suggests the alternate undergoing of these consequences. These alternates cannot be for one and the same set of persons. Therefore, 'vā' has to be taken as व्यवस्थितविभाषा i.e., alternates fixed for two different sets of persons. These different sets are : 1. Those who consider the God as slightly superior to other deities. 2. Those who consider God as equal or inferior to others. In any case, none of these has fully realised the supreme nature of God and therefore considers the attainment of heaven etc., as the goal for performing sacrifices. They do not make it subordinate to the knowledge of Brahman or the Supreme God. Therefore, both face the consequence of returning to the human world or the lowest world as the case may be. वा शब्दः व्यवस्थितविकल्पार्थः। (R.K.)

THOSE WHO ARE DEDICATED TO GOD WILL ATTAIN HIM

तपःश्रद्धे येऽभ्युपवसन्त्यरण्ये
शान्ता विद्वांसो भैक्षाचर्यं चरन्तः ।
सूर्यद्वारेण ते विरजाः प्रयान्ति
यत्रामृतः स पुरुषो ह्यव्ययात्मा ॥ ११ ॥

Those who live in a holy place practising penance and faith, dedicated to the supreme God, wise, living on alms, being freed from their sins, reach the place, through the sun, where the immortal and imperishable Purusha dwells.

Expl. (1) Here, it is stated that those who perform the sacrifice etc., deeds in dedication to the supreme God will reach him in due course. कर्माचारादेः ब्रह्मज्ञानार्थत्वं फलोक्त्या उपसंहरति । (R.K.)

(2) तपः—श्रवणमननालोचनरूपम्, श्रद्धा— आस्तिक्यादि-बुद्धिपूर्वकं यागादिकम्, शान्ताः—भगवन्निष्ठावन्तः, विद्वांसः—भगवज्ज्ञानिनः, विरजाः—विगतप्रारब्धकर्माणः, पुरुषः—पूर्णषड्गुणः

BE NOT INTERESTED IN LOWER WORLDS

परीक्ष्य लोकान् कर्मचितान्
ब्राह्मणो निर्वेदमायान्नास्त्यकृतःकृतेन ।
तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत्
समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् ॥ १२ ॥

He who is interested in acquiring the knowledge of Brahman, considering the inferior nature

of the worlds to be obtained through sacrifices, should get detached from them. No permanent can be obtained by the impermanent. Therefore, in order to get the knowledge of Brahman, one should approach, holding samit-stick in his hand, a preceptor who is learned in the Vedas and who is devoted to Brahman.

Expl. (1) Here, it is stated that one should get detached from kāmyakarmas and seek a right teacher to get the knowledge of Brahman.

(2) परीक्ष्य—असारानित्यतया विचार्य, अकृतः—मोक्षः, कृतेन—कर्मणा, ब्रह्मनिष्ठम्—भगवद्भक्तम् ।

तस्मै स विद्वानुपसन्नाय सम्यक्
प्रशान्तचित्ताय शमान्विताय ।
येनाक्षरं पुरुषं वेद सत्यं
प्रोवाच तां तत्त्वतो ब्रह्मविद्याम् ॥ १३ ॥

The learned Angirasa imparted to Saunaka who had approached him, who had a tranquil mind, and was dedicated to God, the true knowledge of Brahman by which he could comprehend the supreme and imperishable Purusha.

Expl. (1) प्रशान्तचित्ताय—विषयेषु अलंबुद्धिमते, शमान्विताय — भगवन्निष्ठायुक्ताय, सत्यम् — अनन्याधीनस्वरूपम्, सः—अङ्गिराः, तस्मै—शौनकाय । (R.K.)

(2) कर्मदेवतादिबोधकतया शौनकेन अवगतां ऋगादिविद्यां परममुख्यवृत्तिमहातात्पर्याभ्यां ब्रह्मज्ञप्तिहेतुत्वेन परविद्या यथा भवति तथा व्याचख्यौ इति भावः। (R.K.)

तृतीयः खण्डः

AKSHARA IS THE SOURCE OF ALL

तदेतत् सत्यम्।

यथा सुदीप्तात् पावकात् विस्फुलिङ्गाः
सहस्रशः प्रभवन्ते सरूपाः।
तथाक्षराद् विविधाः सोम्य भावाः
प्रजायन्ते तत्रचैवापियन्ति॥ १॥

This is the truth—

Just as thousands of similar sparks arise from a blazing fire, so also, O beloved, many kinds of beings arise from Akshara and return to him.

Expl. (1) Creation etc., glory of Akshara the Supreme God is explained here. ऋगादिशास्त्रमुख्यार्थविश्वस्रष्टृत्वादिगुणविशिष्टो हरिरिति भावेनाह—तदेतदिति। (R.K.)

(2) तदेतत् सत्यम्—वक्ष्यमाणं प्रमेयं सत्यं न मिथ्येत्यर्थः।

(3) विस्फुलिङ्गाः — अग्निकणाः, विविधाः — देवदानवभेदेन नानाविधाः भावाः, अपियन्ति—प्रलये तदुदरे लीयन्ते। (R.K.)

(4) अक्षरात् सम्भवतीह विश्वमिति प्रागुक्तस्य प्रपञ्चनम्।
(R.K.)

दिव्यो हि अमूर्तः पुरुषः स बाह्याभ्यान्तरो ह्यजः ।
अप्राणो ह्यमनाः शुभ्रो हि अक्षरात् परतः परः ॥ २ ॥

The Purusha is divine, unlimited, present within and without, unborn, has no prāna, manas etc., sixteen kalās, pure and superior to chetana-prakriti and jadaprakriti.

Expl. (1) Some attributes of Akshara are explained here. दिव्यः—अत्यद्भुतः, अमूर्तः—नियतपरिच्छिन्नपरिमाणरहितः

(2) अप्राणः and अमनः indicate the absence of all sixteen kalās. अप्राणो हि अमना इति षोडशकलाराहित्यमुच्यते । (R.K.)

(3) In this verse अक्षर refers to जडप्रकृति, परतः refers to श्रीतत्व or चेतनप्रकृति and परतःपर refers to the Supreme God or उत्तमाक्षर.

अक्षरात्—जडप्रकृतेः, परतः—श्रीतत्त्वात्, परः—उत्तमः (R.K.)

(4) The word Akshara has three meanings:

अपरं त्वक्षरं या सा प्रकृतिर्जडरूपिका ।
अक्षरं परमं श्रीस्तु परतःपरमक्षरम् ॥
वासुदेवः परानन्दः इति त्रिविधमक्षरम् ॥ (M.B.)

Prakriti, Lakshmi and God—these three are called Akshara. These are called अपराक्षर, पराक्षर and परात् पराक्षर or उत्तमाक्षर respectively.

एतस्माज्जायते प्राणो मनः सर्वेन्द्रियाणि च ।
खं वायुर्ज्योतिरापः पृथिवी विश्वस्य धारिणी ॥ ३ ॥

From the Purusha arose prāna, manas, senses, ākasha, vāyu, jyoti, ap, prithivi and all that is held in Brahmānda.

Expl. (1) एतस्मात्—परतःपराक्षरात्, प्राणः—मुख्य-वायुः।

(2) Here, by prāna etc., both jada and abhimani deities are meant.

(i) अत्र जडतदभिमानिनामुभयेषां ग्रहणम्। (R.K.)

(ii) अत्र प्राणादिशब्दैः महदादितत्त्वानि तदभिमानिनो ब्रह्माद्याश्च विवक्षिताः। (V.T.)

(3) विश्वस्य धारिणी refers to the things in Brahmānda created after the creation of prithivi etc., elements. विश्वस्य धारिणी इत्यनेन च पृथिव्यनन्तरं ब्रह्माण्डं तदन्तर्गतं च विश्वं क्रमेण जातमित्यवधेयम्। (V.T.)

ANGASRISHTI—CREATION OF DEITIES THROUGH GOD'S LIMBS

अग्निर्मूर्धा चक्षुषी चन्द्रसूर्यौ
दिशः श्रोत्रे वाग्विवृताश्च वेदाः।
वायुःप्राणो हृदयं विश्वमस्य
पद्भ्यां पृथिवी ह्येष भूतान्तरात्मा॥ ४॥

His head is agni, his eyes are chandra and surya, his ears are dik, his speech is revealed Vedas, his breath is vāyu, his heart is visva, the prithvi originated from his feet, he is the regulator of all, being present in all.

Expl. (1) Here अङ्गसृष्टि or the various deities and things arising from God's limbs is explained. Agni etc., originate from his respective limbs. Agni etc., are really the names of his limbs indicating his respective attributes. The deities Agni etc., get these names because these arise from the limbs of the same names. Thus, the expressions Agni etc., in this verse, indicate three points : (i) Agni etc., are the names of the respective limbs of God. (ii) Agni etc., convey certain attributes of God. (iii) Agni etc., refer to the deities Agni etc., born from the respective limbs. These also refer to the Jada entities concerned. अक्षरस्य भगवतः मूर्धा अग्निः अत्तृत्वनिमित्तेन अग्निनामा अग्निजनकश्च । अग्न्याह्वयमूर्धजत्वात् अग्नेः अग्निनाम । एवमुत्तरत्रापि । (R.K.)

(2) विश्वमिति काचिद् देवता । हृदयं विश्वनामकं विश्वजनकं च । (R.K.) In हृदयं विश्वम्, विश्व refers to a deity.

(3) From the statement पद्भ्यां पृथिवी it is clear that prithivi is born from feet. Similar origination of others from the respective limbs is also intended to be conveyed. पद्भ्यां पृथिवीत्यन्ते श्रवणात् पूर्वत्रापि जन्यजनकभावेन अग्निमूर्धेत्यादिनिर्देश इति ज्ञायते । (R.K.)

AKSHARA PURUSHA CREATES ALL

तस्मादग्निः समिधः यस्य सूर्यः
सोमात् पर्जन्यः ओषधयः पृथिव्याम् ।
पुमान् रेतः सिञ्चति योषितायां
बह्वीः प्रजाः पुरुषात् सम्प्रसूताः ॥ ५ ॥

From the Purusha the fire and the samit-sticks arose. From the sun and moon arose the rain. From the rain the plants on the earth.

Purusha, the God, places the world in the woman i.e., Ramā (at the time of creation) and many beings are born from him.

Expl. (1) The process of creation is further explained here.

(2) पुमान् refers to Lord Vasudeva here and योषित् to goddess Ramā. The world which remains in the lord during pralaya is placed in Ramā by the lord at the commencement of creation. पूर्णत्वेन हेतुना पुमान् नामा वासुदेवः योषितायां रमायां रेतः सिञ्चति। प्रलये स्वोदरे निवेशितं जगत् रेतोवत् रमायां निदधातीत्यर्थः। (R.K.)

वासुदेवः पुमान्नामा पूर्णत्वात् स स्वयोषिति।
रमायां गर्भमदधात् प्रजास्तस्मात् प्रजज्ञिरे ॥ (M.B.)

तस्मादृचः साम यजूंषि दीक्षा
यज्ञाश्च सर्वे क्रतवो दक्षिणाश्च।
संवत्सरश्च यजमानश्च लोकाः
सोमो यत्र पवते यत्र सूर्यः ॥ ६ ॥

From the Purusha the Riks, Samans, Yajus, initiation, agnihotra and all other sacrifices, sacrificial gifts, year, the sacrificer, and the worlds where sun and moon move arise.

Expl. (1) ऋगादिशब्दैः तदभिमानिनोऽपि ग्राह्याः। (R.K.)

तस्माच्च देवाः बहुधा सम्प्रसूताः
साध्याः मनुष्याः पशवो वयांसि ।
प्राणापानौ व्रीहियवौ तपश्च
श्रद्धा सत्यं ब्रह्मचर्यं विधिश्च ॥ ७ ॥

From the Purusha many deities, sādhyas, human beings, cattle, birds, prāna, apāna, rice, barley, penance, faith, truthfulness, celibacy and duty arise.

Expl. (1) वयांसि—पक्षिणः, तपः—कृच्छ्रचान्द्रायणादि, श्रद्धा—आस्तिक्यबुद्धिः ।

सप्त प्राणाः प्रभवन्ति तस्मात्
सप्तार्चिषः समिधः सप्त होमाः ।
सप्त इमे लोका येषु चरन्ति
प्राणा गुहाशयां निहिताः सप्त सप्त ॥ ८ ॥

From the Purusha, the seven sense organs, their seven functions, seven objects of senses, seven contacts of senses and objects, seven locations of senses wherein these senses function in each body to provide knowledge arise.

Expl. (1) The Seven refered to here are sense organs, their functions etc. Therefore, the words of this verse have to be interpreted accordingly.

(2) सप्तप्राणाः—चक्षुःश्रोत्रत्वङ् मनोबुद्धिरूपाणि । सप्तेन्द्रियाणि सप्तर्चिषः — सप्तेन्द्रियवृत्तयः, समिधः — गन्धादिविषयाः,

होमाः—इन्द्रियाणां विषयैः सम्बन्धाः, लोकाः—इन्द्रियगोलकाः, गुहाशयायाम् — गुहा हृदयम् आशयः स्थानं यस्याः तस्यां बुद्धौ । निमित्तसप्तमी । प्राणिनां ज्ञानोत्पत्त्यर्थम् । (R.K.)

(3) The content of this verse is referred to in the sutra —'सप्तगतेः विशेषितत्वाच्च'।

अतः समुद्रा गिरयश्च सर्वे
अस्मात् स्यन्दन्ते सिन्धवः सर्वरूपाः ।
अतश्च सर्वा ओषधयो रसाश्च
येनैष भूतैः तिष्ठते हि अन्तरात्मा ॥

From the Purusha, the seas, the mountains, the rivers flowing in all directions, all plants and all essences arise.

The Purusha remains with all the elements created by him as regulator from within.

Expl (1) The fact of God creating all and regulating all is explained further here.

(2) सर्वरूपाः—सर्वदिङ्मुखाः, अन्तरात्मा —अन्तर्यामी ।

चतुर्थः खण्डः

THERE IS NO DIFFERENCE BETWEEN GOD AND HIS ATTRIBUTES

पुरुष एवेदं विश्वं कर्म तपो ब्रह्म परामृतम् ।
एतद्यो वेत्ति निहितं गुहायां
सोऽविद्याग्रन्थि विकिरति ह सोम्य ॥ १ ॥

All the attributes of Purusha viz., creation etc., activities, knowledge etc., are non-different from him. He is Brahman, he is immortal in the highest sense.

O beloved! He who knows him as present at the heart of all shall get rid of the knot of prakriti bondage.

Expl. (1) In this verse it is pointed out that the attributes of Purusha are not different from him. His activities such as creation, his knowledge, his power and his splendour etc., attributes are not different from him.

(2) कर्म—सृष्टिक्रिया, तपः—ज्ञानम्, उपलक्षणमेतद् द्युति-बलादेरपि धर्मजातस्य। (R.K.)

(3) कर्मतपःप्रभृतीदं विश्वं—सर्वं धर्मजातं, परामृतं परामृताख्यो ब्रह्मशब्दितः पुरुष एव भगवानेव। न तु धर्मधर्मिणोः भेदो भगवति मन्तव्यः। (R.K.)

(4) The Sutra 'प्रतिषेधाच्च' (3-2-31) and the sruti passages 'एकमेवाद्वितीयम्' 'नेह नानास्ति किञ्चन' etc., deny the difference between God and his attributes. The relation between them is सविशेषाभेद.

(5) अविद्याग्रन्थिम्—प्रकृतिबन्धम्। (R.K.)

ALL ARE DEPENDENT UPON GOD

आविः सन्निहितं गुहाचरं नाम महत् पदम्।
अत्रैतत् सर्वमर्पितमेजत् प्राणन्निमिषच्च यत्।

एतज्जानथ सदसद्वरेण्यं
परं विज्ञानाद् यद् वरिष्ठं प्रजानाम् ॥ २ ॥

Purusha is ever manifest, present everywhere, present at the heart, and is the great goal. All that moves, breathes, and sleeps is entirely dependent upon him. Know him as superior to cause and effect, superior to Chaturmukha-brahmā and superior to all beings.

Expl. (1) Here the glory of Purusha is further explained.

(2) आविः —नित्याभिव्यक्तस्वरूपम्, पदम्— पद्यते प्राप्यते इति पदम्।

(3) एजत् प्राणत् निमिषत् stand for जाग्रत् स्वप्न सुषुप्त्यवस्थोपेतम्। In the three states of waking, dream and deep sleep the beings are entirely dependent upon God.

(4) सदसद्भ्याम्—मूर्तामूर्ताभ्यां, कार्यकारणभावाभ्यां, वरेण्यम्। विज्ञानात्—चतुर्मुखात् परम्। (R.K.)

यदर्चिमद्यदणुभ्योऽणु च यस्मिन् लोका निहिता लोकिनश्च।
तदेतदक्षरं ब्रह्म स प्राणस्तदु वाङ्मनः।
तदेतत् सत्यम्। तदमृतं तद् वेद्धव्यं सोम्य विद्धि ॥ ३ ॥

The Purusha is luminous, he is subtler than subtle. All the worlds and the people living in the worlds are supported by him. He is Akshara, he is Brahman Prāna Vāk and manas. He is indepen-

dent, immortal. He should be known. O beloved, know him.

Expl. (1) लोकिनः—लोकस्थाः जनाः तदभिमानिनो वा । (R.K.)

(2)—प्राणः—प्रकर्षेण जगत् प्रेरयतीति प्राणः, वाक्—वक्ति समस्तवेदानिति, मनः—मनुते सर्वमिति मनः, सत्यम्—अपराधीनस्वभावम् । (R.K.)

The words prāna, vāk etc., convey the respective attributes of Purusha and therefore are his names. The identity between Purusha and prāna, vak etc., in their ordinary sense is not intended here.

'OM' KARA IS BOW, MIND IS ARROW

धनुर्गृहीत्वौपनिषदं
शरं हि उपासानिशितं सन्दधीत ।
आयम्य यद् भावगतेन चेतसा
लक्ष्यं तदेवाक्षरं सोम्य विद्धि ॥ ४ ॥

Taking the bow of Upanishads, i.e., 'Om' kara, the great arrow, i.e., mind, sharpened by the meditation, should be employed. Diverting the mind from all other objects and concentrating on the aim Akshara, O beloved, know him.

Expl. (1) The process of meditation is compared to the aiming of an arrow at an object. Here 'Om' kara is compared to a bow, mind is compared to an arrow and the knowledge of Akshara to the objective to be achieved.

(2) औपनिषदम्—उपनिषत्सम्बन्धि प्रणवाख्यं धनुः, शरम्—शरवत् स्थितं मनः, उपनिषदर्थभूतप्रणवार्थपर्यालोचनया मनसा ब्रह्म सावधानं जानीहीत्यर्थः। (R.K.)

आयम्य—समस्तवस्तुभ्यः नियम्य।

प्रणवो धनुः शरो हि आत्मा
ब्रह्म तल्लक्ष्यमुच्यते।
अप्रमत्तेन वेद्धव्यं
शरवत्तन्मयो भवेत्॥ ५॥

The syllable ' Om ' is the bow, the mind is the arrow, Brahman is the aim. One should know him without any laxity. Then he will reach him like an arrow.

Expl. (1) आत्मा—चेतः, वेद्धव्यम्—बोद्धव्यम्।

यस्मिन् द्यौः पृथिवी च अन्तरिक्षमोतं मनः सह प्राणैश्च सर्वैः। तमेवैकं जानथ आत्मानमन्या वाचो विमुञ्चथ। अमृतस्यैष सेतुः॥ ६॥

Know him alone, on whom the sky, the earth, the interspace, and the mind together with senses are entirely dependent. Leave talking about other things. He is the support for the liberated.

Expl. (1) सर्वाधारत्व of God is explained here. This is explained under the sutra—
'द्युभ्वाद्यायतनं स्वशब्दात्'। (I-3-5)

(2) प्राणैः चक्षुरादीन्द्रियैः। (R.K.)

GOD IS PRESENT AT THE HEART

अरा इव रथनाभौ संहता यत्र नाड्यः
स एषोऽन्तश्चरते बहुधा जायमानः ।
ओमित्येन ध्यायत आत्मानं
स्वस्ति वः पराय तमसः परस्तात् ॥ ७ ॥

Like the spokes in the centre of a chariot-wheel, all the arteries in the body are connected with him. He moves within the eyes etc., of the body assuming many forms, i.e., Visva, taijasa etc.

Meditate upon Paramatmā as 'Om' in order to get the knowledge of him as superior to chetana and achetana prakritis. May this knowledge bestow the good on you !

Expl. (1) In this verse the seeker is advised to meditate on God as 'Om', that is to say as gunapurna and sarvaveda-pratipādya. Two important points relating to God are also mentioned here: (1) God moves in the body assuming the forms of visva, taijasa and prājna during the waking dream and deep sleep states respectively. (ii) God is superior to chetana prakriti and jadaprakritis.

(2) नाड्यः—ब्रह्मनाड्यादिप्रधाननाड्यः, द्वासप्ततिसहस्रशाखा-नाड्यश्च, सः—नाड्याश्रयहृदयस्थः विष्णुः, जायमानः—प्रादुर्भवन् सन्, अन्तः—नेत्राद्यन्तः, चरते—जागरादिप्रदानेन सर्वजीव-नियमनार्थं सर्वदा चरति । (U.T.)

The word Nādi refers to Brahmanādi and other branch nādis which are seventy-two thousand in all. These are held together by God present in the body. God moves in the eye etc., places during the waking, dream and deep sleep states, assuming the forms of visva, taijasa, prājna forms respectively and provides these states to the soul. This is stated by बहुधा जायमानः.

(3) 'Om' indicates two points: (i) Gunapurna (ii) Sarvavedapratipādya. आत्मानं ॐ अशेषगुणपूर्णं मुख्यवृत्त्या ऋगादिशास्त्रवेद्यमित्येव ध्यायत। (R.K.)

(4) तमसः परस्तात् पराय—जडप्रकृतिपरश्रीतत्त्वात् परभूतपरमात्मज्ञानाय। In order to get the knowledge of paramatmā who is superior to Sri and jadaprakiti. तमस् refers to जडप्रकृति and तमसः परस्तात् to श्रीतत्त्व. God is पर superior to her also.

(5) तमसः परस्तात् पर is also interpreted as अप्राकृतविग्रह.

यः सर्वज्ञः सर्वविद्यस्यैष महिमा भुवि।
दिव्ये ब्रह्मपुरे हि एष व्योम्न्यात्मा सम्प्रतिष्ठितः॥ ८॥

He is omniscient. He possesses everything. His glory is revealed on earth etc., all worlds. He is present at the sky of heart in the body.

Expl. (1) In this verse it is stated that the God is present at the sky of heart in the body. ब्रह्मपुरे—देहे, व्योम्नि—देहस्थाकाशे, सर्वविन्—सर्वं विन्दतीति सर्ववित् प्राप्तसकलकामः। (R.K.)

मनोमयः प्राणशरीरनेता प्रतिष्ठितोऽन्ने हृदयं सन्निधाय ।
तद्विज्ञानेन परिपश्यन्ति धीराः आनन्दरूपममृतं यद्विभाति ॥९॥

He who is omniscient and the regulator of the senses and body, is present in the body at the heart. The wise see him by meditating upon him. His blissful and immortal form is revealed.

Expl. (1) मनोमयः — ज्ञानप्रचुरः, पूर्णज्ञान इत्यर्थः । अन्ने—अन्नविकारे देहे । (R.K.)

(2) धीराः—श्रवणमननपूर्णाः, विज्ञानेन—स्वस्वयोग्यध्यानेन । (U.T.)

(3) हृदयस्थव्योम्नि जीवः तत्र बिम्बरूपो विष्णुः अस्तीत्यभिप्रायेण व्योम्न्यात्मा सम्प्रतिष्ठित इत्युक्तम् । (U.T.)

(4) Though God is अव्यक्त he reveals himself to aparoksha jnanins. अव्यक्तैकस्वभावावमपि अचिन्त्याद्भुतशक्त्या विशेषेण भाति आविर्भवति । (R.K.)

THE KNOT OF THE HEART SHALL BE CUT

भिद्यते हृदयग्रन्थिः छिद्यन्ते सर्वसंशयाः ।
क्षीयन्ते चास्य कर्माणि तस्मिन् दृष्टे परावरे ॥ १० ॥

When the highest God is seen the knot of the heart is cut. All doubts get dispelled and the deeds terminate.

Expl. (1) परा अपि ब्रह्मादयः अवराः यस्मात् सः परावरः तस्मिन् परावरे सर्वोत्तमे । (R.K.)

परा अप्यवरा यस्मात् स हि विष्णुः परावरः । (M.B.)

The God is called parāvara in the sense that even higher deities like Chaturmukha-brahmā etc., are inferior to him.

(2) (i) The knot of heart or हृदयग्रन्थि consists of avidyā and the bondage arising out of it. हृदयग्रन्थिः- अविद्यातन्मूलरागद्वेषदुःखादिरूपो बन्धः भिद्यते अपयाति । (R.K.)

(ii) बन्धाश्च बहवः अविद्याबन्धः लिङ्गदेहबन्धः परमाच्छादकप्रकृतिबन्धः कामक्रोधादिबन्धः कर्मबन्धश्च । (U.T.)

(3) (i) कर्माणि सञ्चितागामीनि अप्रारब्धानि कर्माणि क्षीयन्ते । सञ्चितानां क्षयः नाशः, आगामिनामश्लेषः । (R.K.)

GOD IS PRESENT IN THE SUN

हिरण्मये परे कोशे विरजं ब्रह्म निष्कलम् ।
तच्छुभ्रं ज्योतिषां ज्योतिः तद्यदात्मविदो विदुः ॥ ११ ॥

In the highest golden orb there is Brahman, flawless, without sixteen kalās, pure and the light of lights. Those who have the knowledge of Brahman see him.

Expl. (1) In this verse the paramatmā present in the sun is described.

(2) निष्कलम् — षोडशकलाविशिष्टशरीररहितम् । (U.T.)

(3) This verse is also interpreted as describing Simshumāra form of God that is to be seen by every liberated soul.

ब्रह्मसाक्षात्कारभोगाभ्यां सर्वकर्मक्षये सति ज्ञानिनः अर्चिरादिमार्गेण सान्तानिकलोकं प्रति गच्छन्ति । तदा मध्ये सर्वैरपि ज्ञानिभिः

शिंशुमारं नमस्कृत्यैव उत्तरत्र गन्तव्यम् । 'तद् विश्वनाभिं तु अभिपद्ये 'ति द्वितीयस्कन्धोक्तेः ।

अशेषजगदाधारः शिंशुमारो हरिःपरः ।
सर्वे ब्रह्मविदो नत्वा तं यान्ति परमं पदम् ॥ इति स्मृतेः ।

(4) हिरण्मये परे कोशे ब्रह्माण्डमध्ये विरजं दोषरहितं षोडशकलाविशिष्टशरीररहितं शिंशुमाराख्यं ब्रह्म वर्तते । तं पूर्वे आत्मविदः ब्रह्मापरोक्षज्ञानिनः विदुः । तस्मात् आधुनिका अपि विद्युः । एवं शिंशुमारश्रवणादिविधिपरत्वेन मन्त्रो व्याख्यातः । (U.T.)

(5) सूर्यान्तर्गतनारायणश्रवणादिकमपि कार्यमित्यर्थप्रतिपादकोऽयं मन्त्रः । (U.T.)

न तत्र सूर्यो भाति न चन्द्रतारकं
नेमा विद्युतो भान्ति कुतोऽयमग्निः ।
तमेव भान्तमनुभाति सर्वं
तस्य भासा सर्वमिदं विभाति ॥ १२ ॥

The Sun does not illuminate him, the moon, the stars, the lightning do not illuminate him. How can the fire illuminate him? Everything shines following his illumination. All these beings are illuminated by him.

Expl. (1) The statement made in the previous verse, viz., God, is the light of lights, is explained here.

(2) Similar description is found in katha V-15 svetasva VI-14 and Geetha IX-15.

ब्रह्मैवेदममृतं पुरस्ताद् ब्रह्म
पश्चाद् ब्रह्म दक्षिणतश्चोत्तरेण ।
अधश्चोर्ध्वं च प्रसृतं
ब्रह्मैवेदं विश्वमिदं वरिष्ठम् ॥ १३ ॥

The immortal Brahman is before, behind, to the south, to the north, above and below. The Brahman is extended everywhere. He is infinite and supreme.

Expl. (1) In the previous verses the presence of Brahman at the heart and in the orb of the Sun is explained. Here his pervasiveness and infinite nature are brought out.

हृदयस्थत्वोक्त्या ब्रह्माण्डमध्यस्थत्वसूर्यमण्डलस्थत्वोक्त्या प्राप्तां परिच्छिन्नत्वशङ्कां निवारयन् देशतः कालतो गुणतश्च व्याप्तत्वात् ब्रह्मैव सर्वोत्तममित्येवं रूपं महामाहात्म्यमाह । (U.T.)

पञ्चमः खण्डः

THE TWO BIRDS AT THE BODY

द्वा सुपर्णा सयुजा सखाया
समानं वृक्षं परिषस्वजाते ।
तयोरन्यः पिप्पलं स्वाद्वत्ति
अनश्नन्नन्यः अभिचाकशीति ॥ १ ॥

The two birds who are always together and friendly remain in the same tree, i.e., body. Of

these two, one eats the sweet fruit i.e., result of his deeds, and the other shines without eating it.

Expl. (1) In this verse the difference between the God and souls is stated. It is also stated that while the soul enjoys the results of his deeds the God is not affected by it.

(2) Similar reference to the God and soul as birds is found in R. V. I–164-20, Svetasva IV-6 and Katha I–3-1.

(3) सयुजौ — सदावियोगरहितौ, उपकार्योपकारकभावेन सखायौ, द्वौ सुपर्णरूपौ जीवेशौ, वृक्षम्—देहाख्यमश्वत्थवृक्षम्। (R.K.)

(4) The soul enjoys even the ordinary results of his deeds as sweet, which in the real sense, are not sweet. कर्मफलं अस्वादु एव स्वादुवदत्ति। (R.K.)

(5) God does not accept the ordinary results of the deeds of the Jiva. ईश्वरः जीवाद्यं कर्मफलं अनश्नन् अभिचाकशीति। (R.K.)

(6) The position of jiva and paramatmā in connection with the enjoyment of the results of the deeds is as under :

(i) जीवः स्वादुवत् सर्वदा अत्ति। न स्वाद्वेव। (M.B.)

(ii) जीवाद्यमेव नाश्नाति भगवान्। न तु नाश्नात्येव। (M.B.)

जीवभोग्यमसारं पुण्यफलं सर्वपापफलं च नाश्नातीत्यनश्नन्नित्यस्यार्थः तदुक्तं 'पुण्यमेवामुं गच्छति' 'रसं पिबति कर्मजम्'। (U.T.)

(iii) जीवो भगवांश्च पुण्यफलभोक्ता तथापि जीवो भगवदधीनतया भोक्ता। जीवस्तु असारभोक्ता इत्यपि ग्राह्यम्। (U.T.)

(iv) स्वातन्त्र्येणैव भोक्तृत्वात् दुःखाभोगाच्च सर्वदा।
अभोक्ता चैव भोक्ता च भगवान् विष्णुरव्ययः ॥
इति तत्त्वसारे। (M.B.)

God will accept only the best results of Jiva's deeds to favour him. In this sense he is the enjoyer or bhaktā. He does not accept inferior results or the results of bad deeds. In this sense he is not an enjoyer or abhoktā.

The jivas enjoy even inferior results which are really not sweet, in the sense that these are not for his real good, as sweet. Further, God is the enjoyer independently while jivas are not so.

समाने वृक्षे पुरुषो निमग्नो
अनीशया शोचति मुह्यमानः ।
जुष्टं यदा पश्यत्यन्यमीशमस्य
महिमानमिति वीतशोकः ॥ २ ॥

The Jiva, though he resides in the same tree i.e., body, suffers, being deluded by the independent will of God. But by duly worshipping God when he realises God's glory, his difference with him gets freed from his misery.

Expl. (1) In this verse, it is explained that both bondage and liberation are due to God. Though jiva

resides in the same body in which God is also present, he does not realise him deluded by his will. But when he worships God and realises his greatness he gets liberated. Realising the difference between God and Jiva is very important. Otherwise, the very idea of realising God's greatness will lose its meaning.

(2) पुरुषः—जीवः, अनीशया—न विद्यते ईशः यस्याः सा अनीशा स्वतन्त्रा भगवन्मतिः तया मुह्यमानः, जुष्टम्—सर्वसेव्यम्, अन्यम्—जीवादन्यम्, महिमानम्—अखिलकर्माराध्यत्वजगत् स्रष्टृत्वादिरूपम्। (R.K.)

APAROKSHAJNANIN GETS RID OF THE EFFECT OF DEEDS

यदा पश्यः पश्यते रुक्मवर्णं
कर्तारमीशं पुरुषं ब्रह्मयोनिम्।
तदा विद्वान् पुण्यपापे विधूय
निरञ्जनः परमं साम्यमुपैति ॥ ३ ॥

When the Jiva sees the Purusha of golden form, who is the creator of the world, and the creator of Chaturmukhabrahmā, then, being a knower, he gets rid of the effects of good and evil deeds, gets free from avidyā, and attains close similarity with Brahman.

Expl. (1) In this verse, the fact of a Brahmajnānin getting freed from his past deeds and attaining his true nature, which is similar to God in view of their bimba-pratibimba relation, is explained.

(2) पश्यः—पश्यतीति पश्यः द्रष्टा जीवः, कर्तारम्—जगत्-कर्तारम्, ब्रह्मयोनिम्—हिरण्यगर्भस्य कारणम्, पुण्यम्—अनिष्टं पुण्यम्, निरञ्जनः—निर्लेपः, अञ्जनाख्याविद्याहीन इति सुधोक्तेः, परमं साम्यम्—निर्दुःखपूर्णानन्दत्वादिब्रह्मसाम्यम्। (R.K.)

(3) The position regarding the getting rid of the effects of good and evil deeds is as follows:

पुण्यं द्विविधं काम्यम् अकाम्यं चेति। तत्र अकाम्यं अपरोक्षज्ञानजननोपक्षीणम्। काम्यमपि द्विविधं प्रारब्धं अप्रारब्धं चेति। तत्र इष्टस्य न ज्ञानेन नाशः किन्तु भोगेन। इष्टनाशस्य अपुरुषार्थत्वात्। अतः परिशेषात् अप्रारब्धं अनभीष्टं च पुण्यं ज्ञानेन विनश्यति।
(U.T.)

(4) In view of the bimba-pratibimba relation between God and the soul, there is always similarity. But this becomes manifest when the soul is liberated. प्रागपि साम्यसत्त्वेपि अप्राप्तभोगप्राप्त्यभिप्रायेण परमित्युक्तिः। अभिव्यक्त्यपेक्षया वा। (R.K.)

THE LIBERATED WORSHIPS THE GOD

प्राणो हि एष सर्वभूतैर्विभाति
विजानन् विद्वान् भवते नातिवादी।
आत्मक्रीड आत्मरतिः क्रियावान्
एष ब्रह्मविदां वरिष्ठः ॥ ४ ॥

The wise, realising that the God shines as the prime mover with the presiding deities of senses etc., does not claim any agency to himself. He

sports with God, rejoices with God, and worships God. He is the best among the knowers.

Expl. (1) In this verse the state of a knower who is a jivanmukta but still undergoing the effects of prārabdhakarma, is described.

(i) विद्वानिति प्रकृतजीवन्मुक्तस्य स्थितिप्रकारमाह । (R.K.)

(ii) प्रारब्धभोगकाले ज्ञानी स्वविहितकर्मादिकं करोतीत्याह । (U.T.)

(2) प्राणः—प्रकृष्टचेष्टको हरिः (R.K.), सर्वभूतैः—इन्द्रियाद्यभिमानिसर्वदेवैः (U.T.) अतिवादी—अहमेव कर्तेत्यतिवादयुक्तः, आत्मक्रीडः—आत्मना भगवता क्रीडते इति, आत्मरतिः—आत्मदर्शनजं सुखं प्राप्तः, क्रियावान्—भगवदाराधनैकक्रियावान् (R.K.) ब्रह्मविदाम्—स्वावर ब्रह्मज्ञानिनाम् (U.T.)

GOD CAN BE ATTAINED BY TRUTHFULNESS AND KNOWLEDGE

सत्येन लभ्यः तपसा हि एष आत्मा
सम्यग् ज्ञानेन ब्रह्मचर्येण नित्यम् ।
अन्तःशरीरे ज्योतिर्मयो हि शुभ्रो
यं पश्यन्ति यतयः क्षीणदोषाः ॥ ५ ॥

The paramātma present in the body who is luminous and pure can be obtained by truthfulness, penance, right knowledge, and celibacy. Those who undertake the efforts and are free from the drawbacks will see him.

Expl. (1) Meditation is the chief means for aparokshajnāna. But there are certain aids to it. These aids are mentioned in this verse. भगवदपरोक्षज्ञानाय ध्यानरूपं साधनमुक्तम्। तत्सहकारीण्याह सत्येनेति। (R.K.)

सत्यमेव जयति नानृतं
सत्येन पन्था विततो देवयानः।
येनाक्रमन्ति ऋषयो हि आप्तकामाः
यत्र तत्सत्यस्य परमं निधानम्॥ ६॥

Those alone who are devoted to the truth, i.e., God, will prevail but not those who are stuck up in untruth, i.e., evil forces. The path called devayāna is laid by truth, i.e., God. The sages of great will-power travel by this path to the place which is the highest abode of the truth, i.e., God.

Expl. (1) In this verse the fact that the liberated ones travel by devayāna or archirādimārga is stated.

(2) The word satya refers to God and his devotees. The word anrita refers to the asuras or evil forces.

(3) सत्यम्—सद्गुणत्वहेतुना सत्यमिति हरिरुच्यते। तन्निष्ठभक्त्यतिशयेन तस्मिन्नेव मग्नत्वहेतुना सत्यभक्तोऽपि सत्यपदेनात्र गृह्यते। तथाच सत्यं सत्याख्यभगवन्निष्ठं अधिकारिजीवजातमेव जयति (R.K.)

अनृतम्— ऋताख्यहरिविरुद्धत्वहेतुना अनृतपदाभिधेयम् असुरजातं न जयति। (R.K.)

सत्यो हि भगवान् विष्णुः सद्गुणत्वात् प्रकीर्तितः ।
असुराः तद्विरुद्धत्वादनृताः परिकीर्तिताः ॥ (M.B.)

(4) विततः—विस्तृतः, तदधीन इति यावत् (R.K.)
आप्तकामाः—आप्तमहाज्ञानाः । (U.T.)

बृहच्च तद्दिव्यमचिन्त्यरूपं
सूक्ष्माच्च तत्सूक्ष्मतरं विभाति ।
दूरात् सुदूरे तदिहान्तिके च
पश्यत्स्विहैव निहितं गुहायाम् ॥ ७ ॥

The great, divine, of unthinkable nature, subtler than subtle shines. It is far away and very near. For those who can see it, it is placed at the heart.

Expl. (1) Some important features of God are described here.

(2) बृहत्—देशकालगुणैः बृंहितम्, सूक्ष्मात्—प्रकृत्यादेः सूक्ष्मतरम् । (R.K.)

(3) Here बहिःप्रकाश, अन्तःप्रकाश, and व्याप्तदर्शन of God to different अधिकारिन्s are explained.

GOD COULD BE ATTAINED ONLY BY HIS GRACE

न चक्षुषा गृह्यते नापि वाचा
नान्यैः देवैः तपसा कर्मणा वा ।
ज्ञानप्रसादेन विशुद्धसत्त्वः
ततस्तु तं पश्यते निष्कलं ध्यायमानः ॥ ८ ॥

God is not comprehended by the eye, by the speech, by the grace of other deities, by the penance, or deeds. He who is purified by the grace of God will see him who is devoid of sixteen kalās, by meditation.

Expl. (1) Here the eye, speech, etc., stand for the presiding deities of the respective senses. One will not get God's aparokshajnāna by the grace of these deities; nor by the mere penance and good deeds. The God's grace and the grace of Vāyu are essential for aparoksha jnāna.

(2) चक्षुषा—चक्षुरधिष्ठातृदेवताप्रसादेन, वाचा—वाग्देवताप्रसादेन, अन्यैः देवैः—इन्द्रियान्तरदेवैः। (R.K.)

(3) (i) ज्ञान in ज्ञानप्रसाद stands for God and also Vāyu. ज्ञानप्रसाद means God's grace and Vāyu's grace.

(ii) Since the grace of Chaturmukha-brahmā is also essential ज्ञानप्रसाद also refer to his grace.

(iii) ज्ञानरूपस्य हरेः प्रसादेन (R.K.) ज्ञानरूपस्य वायोः चतुर्मुखस्य वा प्रसादेन। (R.K.)

नान्यैः देवैः हरिं पश्येत् ज्ञानरूपेण वायुना।
ब्रह्मणा परमज्ञानरूपेण हरिणा तथा।
प्रसन्नेनैव तं पश्येदन्येऽनुज्ञाप्रदायिनः॥ (M.B.)

(iv) मुख्यप्राणाधिष्ठाने विष्णोरभिव्यज्यमानत्वात् तत्-प्रसादः अपेक्षितः। (U.T.)

ब्रह्मोपदेशेन मोक्षहेतुस्वबिम्बापरोक्षज्ञानं भवति। अतः तत्प्रसादोऽपिहेतुः। (U.T.)

GOD IS PRESENT IN MUKHYAPRANA

एष अणुरात्मा चेतसा वेदितव्यो
यस्मिन् प्राणः पञ्चधा संविवेश ।
प्राणैश्चित्तं सर्वमोतं प्रजानां
यस्मिन् विशुद्धे विभवत्येष आत्मा ॥ ९ ॥

This subtle paramatmā should be known by mind. The mind of all beings together with the five senses are held by Mukhyaprāna. He, with his five forms, is held by the God who is devoid of sixteen kalās. He shines forth.

Expl. (1) The dependency of the mind and the senses on Mukhyaprāna who is dependent upon God is explained here.

(2) यस्मिन्—प्राणे मुख्यवायौ, यस्मिन् विशुद्धे—निष्कले हरौ, विभवति—विभवयुक्तो भवति। (R.K.)

(3) सर्वं चित्तम्—'मनोबुद्धिरहंकारश्चित्तं चेतनमेव च' इति पञ्चधा भिन्नम्। (U.T.)

(4) प्राणापानादिरूपो मुख्यप्राणः मुखनासिकादिस्थानस्थितोपि चेतसि प्रविश्य ब्रह्मापरोक्षज्ञानानुकूलशक्त्याधायको भवति। तद्बलाच्चेतो ब्रह्मापरोक्षज्ञानं जनयति। (U.T.)

यं यं लोकं मनसा संविभाति
विशुद्धसत्त्वः कामयते यांश्च कामान्।
तं तं लोकं जयते तांश्च कामान्
तस्मादात्मज्ञं हि अर्चयेद् भूतिकामः ॥ १० ॥

Whatever worlds a liberated person of purified mind thinks of, and whatever desires he desires, he attains all those worlds and desires. Therefore, he who desires prosperity should honour him.

Expl. (1) The fulfilment of all desires of a liberated person and his importance are stressed here.

(2) विशुद्धसत्त्वः — आत्मवेदी, भूतिकामः — भाग्यकामः, आत्मज्ञम्—ज्ञानिनम् ।

षष्ठः खण्डः

MEDITATE ON GOD AS PRESENT IN MUKHYAPRANA

स वेदैतत्परमं ब्रह्मधाम
यत्र विश्वं निहितं भाति शुभ्रम् ।
उपासते पुरुषं ये हि अकामाः
ते शुक्रमेतदतिवर्तन्ति धीराः ॥ १ ॥

He knows that supreme abode of God i.e., Mukhyaprāna, in whom the infinite and pure God is present and shines. Those who meditate upon the Supreme God, being free from the desire etc., as present in Mukhyaprāna attain him, the pure, overcoming the bondage.

Expl. (1) In this verse it is stated that those who know Mukhyaprāna as the abode of God and meditate upon God as present in him, will get his knowledge and attain him. Realising the presence of God in

Mukhyaprāna and meditating upon him as such, especially, helps the seeker to get aparokshajnāna of God.

प्रधानं धाम विष्णोस्तु प्राण एव प्रकीर्तितः ।
उपायैर्यो विजानाति प्राणस्थं परमेश्वरम् ॥
तस्य प्राणे हरिर्नित्यमाविष्टो भवति ध्रुवम् ।
नित्यं प्राणे स्थितस्यैव विष्णोरावेश एव हि ॥
प्राणद्वारेण यज्ज्ञानदीपनं ज्ञानिनः सदा ॥ (M.B.)

(2) सः—आत्मज्ञार्चकः। This is a reference to one who worships आत्मज्ञानिन् mentioned in the last verse of the previous section.

(3) यत्र —यस्मिन् मुख्यवायौ, विश्वम्— पूर्णम् । (R.K.) ब्रह्मधाम—परब्रह्ममुख्याधिष्ठानगृहं मुख्यवायुम् । (R.K.)

(4) धीराः—मुख्यप्राणाधिष्ठाने ब्रह्मापरोक्षज्ञानिनः, अतिवर्तन्ति— अन्यत् अविद्यादिकं अतिक्रम्य ब्रह्म प्रति वर्तन्ते । (U.T.)

कामान् यः कामयते मन्यमानः
स कामभिर्जायते तत्र तत्र ।
पर्याप्तकामस्य कृतात्मनश्च
इहैव सर्वे प्रविलीयन्ति कामाः ॥ २ ॥

He who goes on desiring the worldly objects, thinking them as beneficial, is born again and again consequent on his desires. But he who desires the perfect and is satisfied with it gets rid of all worldly desires here only.

Expl. (1) In this verse the difference between those who entertain worldly desires and those who are above it is explained. The aparokshajnānins belong to the latter category.

(2) कामान्—विषयान् भद्रान् मन्यमानः। (R.K.)

(3) पर्याप्तकामस्य—पर्याप्तः मोक्षार्थं पर्याप्तः कामो भगवद्भक्त्यादिकामो यस्य सः, विषयकामनात्यागवतः। (U.T.)

(4) सर्वे कामाः—मोक्षप्रतिबन्धकीभूतकामाः, इहैव—अपरोक्षज्ञानजन्मन्येव। (U.T.)

GOD BESTOWS HIS GRACE ON THE CHOSEN

नायमात्मा प्रवचनेन लभ्यः
न मेधया न बहुना श्रुतेन।
यमेवैष वृणुते तेन लभ्यः
तस्यैष आत्मा विवृणुते तनूं स्वाम्॥ ३॥

The paramatmā cannot be attained by mere teaching, meditation or listening to the vast sacred literature. He can be attained by him only whom he chooses. He will reveal himself only to the chosen.

Expl. (1) The importance of devotion and grace are explained here. अयं परमात्मा भक्तिहीनप्रवचनादिना न लभ्यः न साक्षात् कर्तुं शक्यः। अपि तु यं भक्तमेष आत्मा वृणुते स्वीकरोति यस्मै प्रसीदतीति यावत्। तेनैव प्रसादविषयेणैव लभ्यः। (R.K.)

(2) प्रवचनेन — सच्छास्त्रव्याख्यानेन, मेधया — धारणवत्या बुद्धया मननेन ध्यानेन चेति यावत्, वृणुते—भक्तत्वेन स्वीकरोति। (U.T.)

नायमात्मा बलहीनेन लभ्यः
न च प्रमादात् तपसो वाप्यलिङ्गात्।
एतैरुपायैर्यतते यस्तु विद्वान्
तस्यैष आत्मा विशते ब्रह्म धाम ॥ ४ ॥

The paramatmā cannot be attained by one who has no strength, nor can he be attained by the inattentive or by the unprescribed penance. But when a wise person makes efforts by these very means duly, the God reveals himself to him through his abode, i.e., Mukhyaprāna.

Expl. (1) बलहीनेन —श्रवणमननभक्त्यादिबलहीनेन, प्रमादात् भगवद्विस्मरणरूपात्, अलिङ्गात् —लिङ्गोपलक्षितप्रमाणानुक्तात् तपसः। (R.K.)

(2) ब्रह्मधाम—प्रागुक्तदिशा मुख्यवायुम्। (R.K.)

(3) विशते–तत्र तस्य आविर्भवति। (U.T.) मुख्यप्राणाधिष्ठाने स्वसाक्षात्कारं जनयति। (U.T.)

सम्प्राप्यैनमृषयो ज्ञानतृप्ताः
कृतात्मानो वीतरागाः प्रशान्ताः।
ते सर्वगं सर्वतः प्राप्य धीराः
मुक्तात्मानः सर्वमेवापियन्ति ॥ ५ ॥

The sages, having reached him are content with their knowledge, successful in their effort, detached from worldly things, and peaceful. These wise seers, having reached the omnipresent, get liberated from all bondage and enter into him.

Expl. (1) सर्वत: देहादिबन्धात् विमुक्तात्मन:, सर्वमेव गुणपूर्णं भगवन्तम्, अपियन्ति—सर्वै: अज्ञेयतया प्रविशन्ति, प्रविश्य च अन्तर्बहि: सञ्चरन्त: भोगान् भुञ्जाना आसते। (R.K.)

LIBERATION AT THE END OF CHATURMUKHA-BRAHMA'S HUNDRED YEARS

वेदान्तविज्ञानसुनिश्चितार्थाः
सन्यासयोगाद् यतयः शुद्धसत्त्वाः ।
ते ब्रह्मलोकेषु परान्तकाले
परामृतात् परिमुच्यन्ति सर्वे ॥ ६ ॥

Those who have firm knowledge of the doctrine of Vedas, whose mind is purified by the dedication of all their deeds to God, remain in the world of Chaturmukha-brahmā, and at the close of the hundred years of Chaturmukha-brahmā get freed from the bondage of prakriti, lingadeha etc.

Expl. (1) Among the liberated, those who belong to the group of pratikālambanas go to the world of Chaturmukha-brahmā by the devayāna pāth and remain there until the close of a hundred years of Chaturmukha-brahmā. Then only they get freed from prakriti, linga-sarira etc., bondage. This is stated here.

(2) वेदानामन्तः निर्णयः तज्जनितेन विज्ञानेन सुनिश्चितार्थाः, सन्यासयोगात्–सर्वकर्मणां समर्पणाख्यसन्यासरूपयोगात् । (R.K.)

(3) परान्तकाले—परेति ब्रह्मणः शतायुषो नाम तस्य अन्तकाले। (R.K.) परान्तकाले—ब्राह्मवर्षशतस्यान्तकाले, वर्षशतस्य अष्टधा विभागे कृते योऽन्तिमो भागः सार्धद्वादशरूपः तस्मिन् काले इति यावत्। (U.T.)

(4) परामृतात् — प्रकृतिबन्धात् (R.K.) लिङ्गदेहाच्चेत्यपि ग्राह्यम् । (U.T.)

(5) ब्रह्मलोकेषु—सत्यलोकेषु, स्थानबाहुल्याद् बहुवचनम् । (R.K.)

(6) एतच्च प्रतीकेषु ब्रह्मध्यातृविषयम्। (R.K.)

THE LIBERATED DWELL WITH THE GOD

गताः कलाः पञ्चदशप्रतिष्ठाः
देवाश्च सर्वे प्रतिदेवतासु ।
कर्माणि विज्ञानमयश्चात्मा
परेऽव्यये सर्वे एकीभवन्ति ॥ ७ ॥

The presiding deities of fifteen kalās that regulated the jiva during bondage, also get liberated when jiva is liberated. The other deities also remain in the liberated jivas that are their pratibimbas. The presiding deity of the deeds, the jiva of conscious nature, all these, attain unity with the great and imperishable God by being present in the same place and having the same thought.

Expl. (1) In this verse, it is stated that the presiding deities of the sixteen kalās who regulated jiva during transmigration also get liberated when jiva is liberated. The liberated jiva and these deities attain unity with the God. By unity, identity is not meant here, but being in the same place and having no discord in thought with the God is meant.

(2) कलाः–कलाभिमानिनः, प्रतिष्ठाः–संसारिणां नियामकाः, गताः—मुक्ताः, देवाः—कलादेवेभ्यो अन्ये देवाः, प्रतिदेवतासु—देवताप्रतिबिम्बभूतासु प्रजासु स्थिताः ।

(3) कर्माणि—कर्माभिमानी पुष्करः, विज्ञानमयः आत्मा—विज्ञानरूपो जीवः, एकीभवन्ति–एकस्थानस्थिता भवन्ति, तद्बुद्धि–विषयीकृतार्थविषयकबुद्धिमन्तः भवन्ति । (R.K.)

(3) एकीभवन्ति does not mean identity or स्वरूपैक्य. The grammatical structure of this expression does not permit such a meaning. The suffix च्वि is used here in the sense of अभूततद्भाव, that is to say, something which was not before being brought into existence. The जीवब्रह्मैक्य is not something that is to be brought about. It is always there according to Advaita. Therefore, this expression cannot be construed as conveying identity or स्वरूपैक्य between जीव and ब्रह्मन्. It only means स्थानैक्य and मत्यैक्य.

अविरोधश्च सादृश्यमेकदेशस्थितिः सदा ।
एकीभावः त्रिधा प्रोक्तः नैकीभावः स्वरूपयोः ॥

कुतोऽभूतस्य भवनं स्वरूपस्यैक्यमेव हि ।
एकीभावस्तु संश्लेषो विरोधस्य च वर्जनम् ॥
स्वरूपैक्यं कुतस्तेषां नित्यभिन्नस्वरूपिणाम् । (M.B.)

(4) एकीभवन्तीत्यत्र च्विप्रत्ययोऽस्ति । स प्रकृत्यर्थस्य अभूततद्भावमाचष्टे । न चात्र एकशब्दवाच्यं स्वरूपैक्यं प्रागभूतं पश्चाद् भवति । जीवब्रह्मैक्यस्य अनादिब्रह्मस्वरूपत्वेन प्रागपि विद्यमानत्वात् । (U.T.)

(4) Kalās are sixteen. However, one of the kalās, viz., karma is separately mentioned here and the others are mentioned as fifteen. This is intended to show that the presiding deity of Karma is inferior to others.

कलाभ्यश्चान्यदेवेभ्यः कर्म प्रत्यवरं यतः ।
कलाभ्यः पृथगुक्तं तत् पुष्करः कर्मचोच्यते ॥ (M.B.)

THE LIBERATED RETAIN THEIR INDIVIDUALITY

यथा नद्यः स्यन्दमानाः समुद्रायणाः
समुद्रं प्राप्यास्तं गच्छन्ति नामरूपेऽविहाय ।
तथा विद्वान् नामरूपाद् विमुक्तः
परात् परं पुरुषमुपैति दिव्यम् ॥ ८ ॥

Just as the rivers flowing towards the ocean, on reaching the ocean, become unobservable without casting away their name and form, so also, the knower attains the highest divine Purusha without losing his individuality of name and form.

Expl. (1) In the previous verse it was stated that the liberated souls do not attain identity with God but only reach God's place. This is further explained here. The liberated souls are not observed by the un-liberated. The liberated will not have prakrita forms that could be observed by the unliberated. However, the liberated will not completely be without name and form. This is explained with the illustration of rivers joining the ocean without losing their individuality though it is not observed by ordinary people.

(2) नामरूपे–स्वकीये गङ्गादिनामरूपे, अविहाय–अत्यक्त्वा, अस्तम्–अदर्शनम्, विमुक्तः–अमुक्तः, विप्रियमित्यत्रेव विशब्दोऽत्र निषेधार्थः। (R.K.)

(3) The above interpretation is based on the reading अविहाय, and the word विमुक्त being taken in the sense of अमुक्त. But this verse can also be appropriately interpreted even by taking the reading as विहाय and the word विमुक्त being taken in the sense of वियुक्त. In this interpretation it means that the rivers and the liberated, though they have their names and forms, are described here as casting them away from the point of ordinary people as they are not able to observe the same. Thus, the main point or the purport, viz., the liberated do have name and form, is retained in both the interpretations.

(i) यद्वा साधारणचेतनैः अज्ञेयनामरूपत्वात् नामरूपे विहायेति वा। (R.K.)

(ii) यद्वा संसारिभिः अज्ञेयनामरूपत्वाद् विमुक्त—वियुक्त इव स्थितः। (R.K.)

THE LIBERATED ATTAIN THE GREATNESS TO THEIR FULL CAPACITY

स यो ह वै तत्परमं ब्रह्म वेद ब्रह्मैव भवति।
नास्य अब्रह्मवित् कुले भवति।
तरति शोकं तरति पाप्मानं गुहाग्रन्थिभ्यो विमुक्तोऽमृतो भवति ॥ ९ ॥

He who knows the great Brahman attains the greatness as per his capacity. In his progeny, none who does not know Brahman will be born. He will get freed from the knots of the heart and attain immortality.

Expl. (1) ब्रह्मैव भवति—ज्ञानानन्दादिस्वोचितगुणैः बृंहित एव भवति।

This expression conveys that one who knows Brahman will attain greatness to the best of his capacity. It does not mean that he will attain identity with Brahman.

परं ब्रह्म विदित्वा तु बृंहितः स्यात् स्वयोग्यतः।
नायोग्यं किञ्चिदाप्नोति कुत एव हरेर्गुणान्।
ब्रह्मत्वं बृंहितत्वं स्यात् जीवानां न परात्मता।
अस्वतन्त्रस्य जीवस्य कुतो नित्यस्वतन्त्रता ॥ (M.B.)

In this connection the following sruti passages that clearly state the difference between the Jiva and Brahman even after liberation may be noted.

(i) अमृतस्यैष सेतुः। (ii) ब्रह्म तल्लक्ष्यमुच्यते।
(iii) निरञ्जनः परमं साम्यमुपैति (iv) न ते महित्वमश्नुवन्ति
(v) सोऽश्नुते सर्वान् कामान् सह ब्रह्मणा etc.

(2) गुहाग्रन्थिभ्यः—हृदयस्थाविद्याकामकर्मादिबन्धात्।

TEACH THE DESERVING ONLY

तदेष श्लोकः।

क्रियावन्तः श्रोत्रिया ब्रह्मनिष्ठाः
स्वयं जुह्वत एकर्षीन् श्रद्धयन्तः।
तेषामेवैतां ब्रह्मविद्यां वदेत
शिरोव्रतं विधिवद्यैस्तु चीर्णम्॥ १०॥

This is the verse :

This knowledge of Brahman will be imparted only to those who perform sacrifices, who are learned in the Vedas, who are devoted to Brahman, who perform rituals on their own, who have faith in the line of seers and by whom the ritual called sirovrata is duly performed.

Expl. (1) The qualifications of the persons to whom the knowledge of Brahman could be imparted is listed here.

(2) श्रोत्रियाः—छन्दोऽध्येतारः, एकऋषीन्—प्रधानर्षीन्, शिरोव्रतं नाम व्रतविशेषः। (R.K.)

(3) एकऋषीन्—प्रधानर्षीन्, ब्रह्मविद्यासम्प्रदायप्रवर्तकान्। (U.T.)

तदेतत् सत्यमृषिरङ्गिराः प्रोवाच। नैतदचीर्णव्रतोऽधीते।
ॐ नमः परमऋषिभ्यो नमः परमऋषिभ्यः॥

The sage Angirasa imparted this truth in the past. None who has not performed the rite should learn this. Salutations to the great sages.

Expl. (1) एतत्—जगत्स्रष्टृत्वादिगुणयुक्तम्, सत्यम्—भगवन्तम्। (R.K.)

॥ इति श्रीमदाथर्वणोपनिषत् समाप्ता ॥

इति श्री पाण्डुरङ्गी तमण्णाचार्यसूनुकृष्णाचार्यविरचितः आथर्वणोपनिषदः आङ्लभाषानुवादः समाप्तः ॥

॥ श्रीः ॥

माण्डूक्योपनिषत्

This Upanishad belongs to Atharvaveda. Varuna who had assumed the form of a Manduka is the sage for this Upanishad. God in his four forms of Visva, Taijasa, Prājna and Turiya is the deity for this Upanishad. This Upanishad consists of both prose and verses. There are four sections. In each section, the doctrines to be stated are first stated in prose and then elaborated in verses. These verses are known as Brahmadrista verses, i.e., verses revealed to Chaturmukha-brahmā.

These Brahmadrista verses are considered as a part of Gaudapāda kārika in Advaita tradition. However, Dvaita tradition treats them as part of Māndukya Upanishad itself.

The central theme of this Upanishad is to give an exposition of the significance of 'Om' kara. It is brought out here that the entire 'Om' kara conveys Akshara, i.e., Brahman, while the syllable a, u, m and nāda of 'Om' kara convey Visva, Taijasa, Prājna and Turiya forms of Brahman.

The process and the purpose of creation is also explained in this Upanishad.

SIGNIFICANCE OF 'OM'

ॐ इत्येतदक्षरमिदं सर्वम् ।
तस्योपव्याख्यानं भूतं भवद् भविष्यदिति ॥ १ ॥

This Brahman which is designated as 'Om' is Akshara. This is sarva, i.e., gunapurna. The explanation of Akshara is, it is the same in the past, present, and future.

Expl. (1) Here some important features of Brahman are stated. Brahman or God is designated as Om, he is Akshara and he is sarva.

(2) (i) 'Om' means he on whom the entire world is located ओतमस्मिन् जगदितिव्युत्पत्त्या ओमित्युक्तम् । (R.K.)

(ii) Akshara means he who is the same in the past, present, and future. न क्षरति कालत्रयेऽपीति व्युत्पत्त्या कालत्रयेऽपि एकप्रकारतया विद्यमानम्, शश्वदेकप्रकारमिति यावत् । (R.K.)

(iii) Sarva means he who possesses infinite number of attributes. सर्वम्—गुणपूर्णम् (R.K.)

(3) In this Upanishad meditation with 'Om' realising its significance as a whole and also of its syllables a, u, m and nāda is explained. समस्तव्यस्तप्रणव-प्रतिपाद्यभगवदुपासनां वक्तुं प्रवृत्तेयमुपनिषत् । (R.K.)

In the first two passages the significance of the entire 'Om' is explained. आदौ समस्तप्रणवप्रतिपाद्यं तावदाह । (R.K.)

सर्वमोङ्कार एव यच्चान्यत् त्रिकालातीतं तदप्योङ्कार एव ।
सर्वं हि एतद् ब्रह्म । अयमात्मा ब्रह्म ॥ २ ॥

The Akshara i.e., God designated as 'Om' alone is gunapurna. The other one, i.e., Chit-prakriti or Sritatva is trikālātita by the grace of God designated as 'Om'. Brahman who is designated as Akshara and 'Om', alone is gunapurna. This is well-known in the sruti. The God who is designated as Atman is same as Brahman.

Expl. (1) Here it is pointed out that God is both gunapurna and trikālātita, while Sritatva is only trikālātita. This fact of Sritatva being trikālātita is also due to the grace of God. It is further pointed out that the fact of God alone being gunapurna is supported by many sruti passages. The most important point viz., both the words Atman and Brahman refer to God bringing out his Vyāptatva and gunapūrnatva is stated in this verse.

In Upanishads both Ātman and Brahman refer to God. Only in a few instances the word Ātman is used to refer to jiva. Whenever these two expressions are used to refer to God these bring out his two aspects, viz., vyāptatva and gunapūrnatva. Ātman also refers to Swāmitva, ādānakartritva etc. Nowhere in Upanishads the identity between Jiva and Brahman is intended when these expressions are used together.

In the present case, the sentences सर्वं हि एतद् ब्रह्म and अयमात्मा ब्रह्म do not imply any identity. सर्वं हि एतद् ब्रह्म means that this Brahman that is designated as Akshara and 'Om' is also sarva or gunapurna. The word sarva stands for gunapurna. अयमात्मा ब्रह्म means that which is designated as Ātman and is present in jivas as regulator is the same as Brahman described here. The word Ātman does not refer to jiva here. Since it is a context of meditation with 'Om' kara and the significance of 'Om' is being explained here, there is no scope for any reference to jiva or his identity with Brahman. The context here is to give the most important features of God that are conveyed by his designations Om Akshara, Brahman and Ātman. All these refer to God here bringing out his different attributes. The intention is to state that the God possessing these attributes is conveyed by 'Om' and knowing this significance of 'Om' one should meditate upon God with 'Om'.

ओमित्युक्तं यद्ब्रह्म तदक्षरमुदाहृतम् ।
ओतमत्र जगद्यस्मादों तस्माद् भगवान् हरिः ।
तदिदं गुणपूर्त्यैव सर्वमित्येव शब्दितम् ।
भावित्रिभूतभवत्कालेष्वेकरूपतया हरिः ।
सर्वदा नित्य इत्येषा व्याख्योंकारस्य कीर्तिता ॥

इति बृहत् संहितायाम् । (M.B.)

(2) (i) ओमित्युच्चमानमक्षरमेव सर्वं पूर्णं नान्यदित्यर्थः।

(ii) यदन्यत् चित्प्रकृतिरूपमस्ति तदोङ्कार एव।
श्रीतत्त्वे कालत्रयातीतत्वमीशायत्तं न स्वतः इति भावः।

(iii) एतदोंपदवाच्यमक्षराख्यं ब्रह्म सर्वं पूर्णं हि।
'परमं यो महद्ब्रह्म' 'तदेव ब्रह्म परमं कवीनाम्'
'पूर्णमदः पूर्णमिदमि'त्यादिषु प्रसिद्धमित्यर्थः।
हि indicates श्रुतिप्रसिद्धि।

(iv) श्रीब्रह्मादिषु आदानकर्तृतया स्थितो य आत्मा अयं ब्रह्म प्रागुक्तमोंकारपदवाच्यं ब्रह्मैव नत्वन्यः कश्चित्।
(R.K.)

THE FOUR FORMS OF GOD

सोऽयमात्मा चतुष्पात्। जागरितस्थानो बहिःप्रज्ञः सप्ताङ्गः एकोनविंशतिमुखः स्थूलभुग् वैश्वानरः प्रथमः पादः॥३॥

This Ātman has four forms. The first form is Vaisvānara. He resides in the eye through which one functions during the waking state. He enables to comprehend the outside objects. He has seven limbs and nineteen faces. He enjoys the gross objects.

Expl. (1) The a, u, m and nāda syllables of 'Om' kara convey the four forms of God that guide and regulate the jiva during the waking, dream, deep sleep and the liberated states. In this verse the first form i.e., Vaisvānara is explained.

(2) The expression चतुष्पात् does not mean four feet or four quarters but it means four forms. चत्वारः पादाः अंशाः स्वरूपभूताः यस्य सः चतुष्पात्। (R.K.)

(3) जागरितस्थानः–यत्र स्थित्वा जागर्ति तच्चक्षुः जागरितम्। तदेव स्थानं यस्य सः जागरितस्थानः चक्षुःस्थान इत्यर्थः। (R.K.)

बहिःप्रज्ञः–बहिः बाह्यार्थान् प्रज्ञापयतीति बहिःप्रज्ञः। (R.K.)

सप्ताङ्गः—चत्वारो हस्ताः, द्वौ पादौ, गजमुखत्वात् गजहस्तः एकः इति सप्ताङ्गः।

एकोनविंशतिमुखः—मध्यमुखं गजमुखाकारं पार्श्वद्वये तु नव नव मुखानि पुरुषाकाराणीति विवेकः।

स्वप्नस्थानोऽन्तःप्रज्ञः सप्ताङ्गः एकोनविंशतिमुखः।
प्रविविक्तभुक् तैजसो द्वितीयः पादः ॥ ४ ॥

The second form is Taijasa. He resides in the neck, the place where the jiva sees the dreams. He sees and also shows to jiva the dream objects. He has seven limbs and nineteen faces. He enjoys the objects different from the waking state objects.

Expl. (1) Here, the nature of the Taijasa form of God who regulates the dream state is explained.

(2) स्वप्नस्थानः—यत्र स्थित्वा जीवः स्वाप्नपदार्थान् पश्यति स स्वप्नः तदेव स्थानं यस्य सः स्वप्नस्थानः कण्ठदेशस्थ इत्यर्थः। (R.K.)

अन्तःप्रज्ञः — अन्तस्थितान् वासनामयपदार्थान् प्रज्ञापयति जानाति चेति अन्तःप्रज्ञः। (R.K.)

प्रविविक्तभुक् — बाह्यार्थेभ्यः विविक्तान् स्वाप्नपदार्थान् भुङ्क्ते ोजयति चेति प्रविविक्तभुक्। (R.K.)

यत्र सुप्तो न कञ्चन कामं कामयते न कञ्चन स्वप्नं पश्यति। ात्सुषुप्तं सुषुप्तस्थान एकीभूतः प्रज्ञानघन एवानन्दमयो हि ानन्दभुक् चेतोमुखः प्राज्ञः तृतीयः पादः ॥ ५ ॥

The third form is Prājna. He resides in ıritkarnikā, the place where jiva remains with the God during deep sleep. Being in this place, the iva does not desire anything and does not see even dreams.

This Prājna attains oneness with the other two orms, enables jiva to comprehend jiva's svarupa, ıjnāṇa and kāla, he enjoys bliss and enables jiva ılso to enjoy bliss, he is of the nature of infinite bliss and infinite knowledge.

Expl. (1) Here, the nature of Prājna is explained.

(i) सुप्तः—यत्र देशे सुं सुखरूपं भगवन्तं प्राप्तः। 'प्राज्ञेन ात्मना सम्परिष्वक्तः' इत्यादेः तत्स्थानं सुषुप्तमित्युच्यते। सुषुप्तमेव थानं यस्य सः सुषुप्तस्थानः हृत्कर्णिकाप्रस्थः इति यावत्।

(ii) एकीभूतः—वैश्वानरतैजसाभ्यां संश्लेषविशेषरूपैकीभावं ाप्तः। (R.K.)

(2) प्रज्ञानघनः—प्रज्ञापितः घनः जीवः येन सः प्रज्ञानघनः। ाविद्यावृतो जीवो घन इत्युच्यते। सुषुप्तिदशायां जीवस्वरूपम्, ज्ञानम्, कालं चेति त्रयं प्रज्ञापयति जीवस्येति प्रज्ञानघनः। (R.K.)

Jiva is called ghana. The Prājna enables jiva to comprehend jiva's nature, the ajnāna that has enveloped him, and the time, during the deep sleep state. Therefore Prājna is called Prajnānaghana here.

The expression Prajnānaghana may be taken as Ghanaprajnāna also by way of viparitasamāsa since the word Ghanaprajna is used later. यद्वा घनप्रज्ञ इति वक्ष्यमाणत्वात् इहापि प्रज्ञानघन इत्यस्य घनप्रज्ञान इति विपरीतसमासः (R.K.)

In this case also the meaning is the same. Ghanaprajnāna means he who enables ghana or jiva to comprehend jivasvarupa, ajnāna and kāla.

(5) चेतोमुखः ज्ञानस्वरूपमुखः, मुख इत्युपलक्षणं ज्ञानस्वरूपसर्वावयवः इत्यर्थः। (R.K.)

एष सर्वेश्वरः एष सर्वज्ञः एषोऽन्तर्यामी।
एष योनिः सर्वस्य प्रभवाप्ययौ हि भूतानाम् ॥ ६ ॥

This Ātman of four forms is the lord of all. He is omniscient, he is the regulator from within, he is the source of all and all beings arise and return back to him.

Expl. (1) Some more features of God are described here. एषः—उक्तवक्ष्यमाणचतुरूप आत्मा। (R.K.)

HYMNS REVEALED TO CHATURMUKHA-BRAHMA

अत्रैते श्लोका भवन्ति।

बहिःप्रज्ञो विभुर्विश्वो ह्यन्तःप्रज्ञस्तु तैजसः।
घनप्रज्ञः तथा प्राज्ञः एक एव त्रिधा स्थितः॥ ७ ॥

दक्षिणाक्षिमुखे विश्वो मनस्यन्तस्तु तैजसः ।
आकाशे च हृदि प्राज्ञः त्रिधा देहे व्यवस्थितः ॥ ८ ॥

विश्वो हि स्थूलभुङ् नित्यं तैजसः प्रविविक्तभुक् ।
आनन्दभुक् तथा प्राज्ञः त्रिधा भोगं निबोधत ॥ ९ ॥

Visva reveals outside objects, Taijasa shows ie dream objects within, Prājna enables to compre- end jivasvarupa etc., during the deep sleep state. ne and the same God assumes three forms.

Visva is in the right eye, Taijasa in the manas, rājna is at the hritkarnikā ākāśa. Thus, these are resent in three ways in the body.

Visva enjoys outside objects, Taijasa enjoys ie dream objects that are distinct from the out- de objects, and Prājna enjoys the bliss. Thus, iese enjoy in three ways.

Expl. (1) These verses were revealed to Chatur- ukha-brahmā and therefore are called ब्रह्मदृष्टमन्त्र.

स्थूलं तर्पयतो विश्वं प्रविविक्तं तु तैजसम् ।
आनन्दं च तथा प्राज्ञं त्रिधा तृप्तिं विजानथ ॥ १० ॥

त्रिषु धामसु यद्भोज्यं भोक्ता यश्च प्रकीर्तितः ।
वेदैतदुभयं यस्तु स भुञ्जानो न लिप्यते ॥ ११ ॥

प्रभवः सर्वभावानां सतामिति विनिश्चयः ।
सर्वं जनयति प्राणः चेतोंशून् पुरुषः पृथक् ॥ १२ ॥

The gross objects delight Visva, the dream objects that are distinct from outside objects delight Taijasa, the bliss delights Prājna.

He who knows the enjoyer and the objects enjoyed in the three places will not be affected by his enjoyment of objects.

The Ātman of four forms is the creator of all. This is the firm conclusion of the right-minded persons. Prāna, i.e., the creator of all, creates all.

Purusha, i.e., Pūrnashadguna creates jivas containing the rays of knowledge, in many ways.

Expl. (1) प्राणः—सर्वस्य प्रणेतृत्वहेतुना प्राणनामा, पुरुषः—पूर्णषड्गुणः, पृथक्—देवदानवमानवादिभेदेन, चेतोंशून् —ज्ञानाख्य-रश्मियुक्तान्। (R.K.)

THE PROCESS AND THE PURPOSE OF CREATION

विभूतिं प्रसवं त्वन्ये मन्यन्ते सृष्टिचिन्तकाः ।
स्वप्नमायासरूपेति सृष्टिरन्यैर्विकल्पिता ॥ १३ ॥

इच्छामात्रं प्रभोः सृष्टिरिति सृष्टौ विनिश्चिताः ।
कालात् प्रसूतिं भूतानां मन्यन्ते कालचिन्तकाः ॥ १४ ॥

भोगार्थं सृष्टिरित्यन्ये क्रीडार्थमिति चापरे ।
देवस्यैष स्वभावोऽयमाप्तकामस्य का स्पृहा ॥ १५ ॥

Some among those who have thought about creation think that creation is the modification of

Brahman in many forms like jiva, jada etc. Others have imagined the creation to be the projection like the dream objects and magical creation.

Those who have firm knowledge in respect of creation, hold that the creation is due to the lord's will only. Those who think of the time, think that all beings are born of time.

Some think that the creation is intended for the enjoyment of God. Others think that it is for his sport. However, it is the very nature of the God to create. He whose all desires are fulfilled cannot have any desire to be satisfied.

Expl. (1) In these verses the various views regarding the process and purpose of creation are listed and the final view is given.

(2) The following views are listed in respect of creation.

(i) Creation is a modification or Manifestation of Brahman (ब्रह्मविभूति).

(ii) Creation is merely a projection, an illusion, it is like dream or magic (स्वप्नमायासरूप).

(iii) Time is the ground for all creation (कालात् प्रसूति).

(iv) Creation is due to God's will (इच्छामात्रं प्रभोः सृष्टिः).

The Upanishad adopts the fourth view as is clear from its remark इति सृष्टौ विनिश्चिताः.

As regards the purpose of creation the following views are listed :

(i) Creation is for enjoyment (भोगार्थम्).

(ii) Creation is a sport (क्रीडार्थम्).

(iii) To create is the very nature of God (देवस्यैष स्वभावः).

The Upanishad adopts the last view. The purposes of enjoyment and sport are required to satisfy a want. God will be imperfect if any want of his is to be satisfied by creation.

(3) Sri Madhva Bhashya lists some more views in respect of creation and their rejection.

केचित् कालत एवैतां सृष्टिमाहुरकोविदाः ।
केचिद् रुद्राद् ब्रह्मणश्च प्रधानादिति चापरे ॥
विमूढाः सर्व एवैते यतो नारायणः परः ।
सर्वकर्ता सर्वशक्तिरेक एव न चापरः ॥
प्रधानकालब्रह्मेशमुखाः सर्वेपि तद्वशाः । (M.B.)

(4) (i) विभूतिम्—जीवजडात्मना विविधतया ब्रह्मणो भवनं मन्यन्ते (ब्रह्मपरिणामवादिनः) ।

(ii) अन्यैः ब्रह्मविवर्तः प्रपञ्च इति वादिभिः सृष्टिः विकल्पिता विविधतया कल्पिता । कथम् । स्वप्नमायासरूपेति ।

(5) प्रभुः प्रकर्षेण भवति शश्वदेकप्रकारेण वर्तत इति, प्रभवति समर्थो वर्तत इति, प्रकर्षेण भवति अनुभवत्यखिलमिति प्रभुपदस्य व्युत्पत्तित्रयेण निर्विकारत्वपूर्णशक्तित्वसर्वज्ञत्वरूपार्थत्रयपरत्वात् प्रभु-

पदेनैव परिणामवादस्य विवर्तवादस्य मायासरूपत्ववादस्य च निरासो ध्येयः ।

The expression Prabhu conveys that God is without any modification, he is all powerful, and he knows all. These attributes of God rule out the possibility of parināma theory, vivarta theory and magical creation theory of God's creation. He creates truly without himself undergoing any modification.

द्वितीयः खण्डः

TURIYA AND THE OTHER THREE FORMS CONTRASTED

नान्तःप्रज्ञं न बहिःप्रज्ञं नोभयतः प्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञमदृष्टम्अव्यवहार्यमलक्षणमचिन्त्यमव्यपदेश्यमैकात्म्यप्रत्ययसारं प्रपञ्चोपशमं शिवमद्वैतं चतुर्थं मन्यन्ते । स आत्मा स विज्ञेयः ॥ १ ॥

He does not reveal dream objects, does not reveal outside objects, does not reveal both together, does not reveal jivasvarupa etc., during deep sleep state, does not reveal the object of meditation.

However, he is not such who does not give any knowledge at all (as he gives knowledge to the liberated). He is not seen, he is not describable, not definable, unthinkable, un-nameable.

He is supreme, full of attributes, of the nature of knowledge and bliss. He removes the bondage.

He is auspicious, he removes the erroneous knowledge. He is the fourth form of Paramātmā. He should be understood in all his four forms.

Expl. (1) In this passage the nature of the fourth form of Paramātmā i.e., Turiya, is explained. Its nature is explained by contrasting it with the other three forms i.e., Visva, Taijasa and Prājna. The functions of other three forms are denied in the fourth form and its special functions are mentioned. Therefore, the denial of certain functions should not be taken as the total denial of these functions in Paramātmā but should be understood only as the functions present in the other three forms of Paramātmā in the respective way but not in the Turiya form. Therefore, this sruti passage does not support the concept of the Nirguna Brahman. There is no context of discussing Nirguna Brahman here. The context is that of describing the four forms of Ātman i.e., Brahman. In the first section three forms were described. Here the fourth form i.e., Turiya is described. While describing Turiya the functions of the first three are denied. The first three regulate jivas in the waking, dream, and deep sleep state respectively. The Turiya regulates the liberated jiva. Therefore, the kind of knowledge and functions provided to jivas differ. This is stated here contrasting the functions of the first three forms and the Turiya form.

(2) (i) न अन्तःप्रज्ञम्—अन्तःप्रज्ञापयतीति, अन्तःप्रज्ञः—स्वाप्नपदार्थप्रदर्शकः सः न।

(ii) न बहिःप्रज्ञम्—जाग्रदर्थप्रदर्शको न भवति।

(iii) नोभयतः प्रज्ञम्—बाह्याभ्यान्तररूपार्थान् प्रज्ञापयतीत्युभयतःप्रज्ञः स नेति नोभयतःप्रज्ञम्।

(iv) न प्रज्ञानघनम्—घनं अज्ञानावृतं सुप्तजीवस्वरूपं तदज्ञानं वा प्रज्ञापयतीति घनप्रज्ञम्। घनप्रज्ञानमेव प्रज्ञानघनम्। प्राग्वत् विपरीतसमासः। तन्नेति न प्रज्ञानघनम्।

(v) न प्रज्ञम्—प्रकर्षेण ज्ञापयति मानसवासनामयं ध्येयं वस्तु इति प्रज्ञं तन्न।

(vi) नाप्रज्ञम्—अप्रज्ञापकं नेति नाप्रज्ञम्। प्रज्ञापकमेव मुक्तानां स्वस्वयोग्यसर्वज्ञानप्रदानरूपव्यापारकर्ता इत्यर्थः। (R.K.)

Through adjectives नान्तःप्रज्ञं etc., it is pointed out that revealing dream objects, outside objects, etc., which is done by Visva, Taijasa, and Prājna forms of Paramatmā is not done by the Turiya form. विश्वतैजसप्राज्ञाख्यरूपत्रयव्यापारान् बाह्याभ्यन्तरपदार्थज्ञापनसुप्तस्वरूपज्ञापनरूपव्यापारान्, किञ्चिद्बाह्यकिञ्चित्स्वप्नोभयज्ञापनरूपव्यापारम्, समाधिस्थस्य निरन्तरज्ञानसन्तत्युत्पादनरूपव्यापारं च अकुर्वदित्यर्थः। (R.K.)

(3) अदृष्टम्—चतुर्थं रूपं अमुक्तदृष्ट्यगोचरत्वात् अदृष्टम्, अव्यवहार्यम्—मुक्तिं विना अव्यवहार्यम्, अव्यपदेश्यम्—अचिन्त्यशक्तित्वात् व्यपदेष्टुमशक्यम्। (R.K.)

These adjectives further contrast the Turiya form from the other three forms.

(4) (i) प्रपञ्चोपशमम् — देहसम्बन्धाद्यनिष्टप्रपञ्चमुपशमयति निवर्तयतीति प्रपञ्चोपशमम् । (R.K.)

The expression प्रपञ्चोपशम means that he who removes the bondage of transmigration.

(ii) अद्वैतम्—अहं ममतादिमिथ्याध्यवसायनिवर्तकम् । द्वीतस्य इदं द्वैतम्—मिथ्याज्ञानम्, न विद्यते द्वैतं मिथ्याज्ञानं यस्मात् तत् अद्वैतम् । (R.K.)

The expression dvaita means erroneous knowledge, and advaita means the remover of erroneous knowledge, in the present context.

(iii) ऐकात्म्यप्रत्ययसारम्—एकः प्रधानः आत्मा पूर्णः एकश्चासौ आत्मा च एकात्मा, एकात्मैव ऐकात्म्यं प्रत्ययः ज्ञानरूपः सारः आनन्दरूपः ।

(5) (i) एकः प्रधान उद्दिष्ट आत्मा पूर्णत्वतः श्रुतः ।
तदेवास्य स्वरूपं तदैकात्म्यं तेन कीर्तितः ॥
प्रत्ययो ज्ञानरूपत्वात् सार आनन्दरूपतः ॥

(ii) प्रपञ्चं देहबन्धाख्यं तुरीयः शमयेद्यतः ।
प्रपञ्चोपशमस्तेनाप्युक्तः स भगवान् प्रभुः ॥

(iii) अन्यथाप्रत्ययो द्वैतं शमयेत् तं यतो हरिः ।
अद्वैतस्तेन चोद्दिष्टः तुरीयः पुरुषोत्तमः ॥ (M.B.)

(6) स आत्मा—चतूरूपो आत्मा । (R.K.)

अत्रैते श्लोका भवन्ति ।

निवृत्तेः सर्वदुःखानामीशानः प्रभुरव्ययः ।
अद्वैतः सर्वभावानां देवस्तुर्यो विभुः स्मृतः ॥ २ ॥

There are these verses :

The Turiya is the remover of all miseries, he is the regulator of the liberated, the lord of all, imperishable, remover of erroneous knowledge, powerful and the goal of all beings.

Expl. (1) In this verse the glory of Turiya is further described. The verses from this verse onwards included in this second section also are the verses revealed to Chaturmukha-brahmā. ब्रह्मदृष्टाः संवादिनो श्लोकाः (R.K.)

(2) निवृत्तेः सर्वदुःखानां कारणमिति शेषः । (R.K.) ईशानः—ईशान् मुक्तान् अनति प्रेरयतीति ईशानः, अद्वैतः—मिथ्याज्ञाननिवर्तकः, सर्वभावानाम्— सर्वजीवानाम्, भावाः—चेतनाः, देवः प्राप्यः । (R.K.)

कार्यकारणबद्धौ ताविष्येते विश्वतैजसौ ।
प्राज्ञः कारणबद्धस्तु द्वौ तु तुर्ये न सिद्ध्यतः ॥ ३ ॥

The Visva and Taijasa superintend the cause i.e., avidyā and its effects i.e., the erroneous experiences in waking and dream states of Jiva. Prājna superintends only the cause, i.e., avidya. However Turiya does not superintend either the cause or the effect.

Expl. (1) It is already stated that Visva and Taijasa provide the waking and dream experiences to Jiva. These experiences constitute transmigration to Jiva as these involve the notion of 'I' and 'mine'. Naturally this is due to jiva's avidyā. The avidyā and the consequent erroneous experiences which are cause and effect are superintended by Visva and Taijasa. Prājna provides the experiences of Jivasvarupa, ajnāna etc., during deep sleep state and there are no other experiences. Therefore, he superintends avidyā only. Turiya superintends the liberated. Therefore, he does not superintend either avidyā or the erroneous experiences in waking state etc. This important distinction between the first three forms and the fourth form is described here. विश्वादिरूपत्रयवैधर्म्यमुक्तं तत्र मन्त्रमाह। (R.K.)

(2) (i) अज्ञानकार्यभूतः अहंममतादिभ्रमः, तद्रूपजाग्रद्बद्धः तत्कारणाविद्याबद्धः जीवनिष्ठतादृशभ्रमरूपजाग्रत् कारणबन्धस्वामी विश्वः इत्यर्थः।

(ii) तैजसस्तु अविद्याकार्यभूतोक्तरूपस्वाप्नपदार्थभ्रमेण तत्कारणाज्ञानेन बद्धः जीवनिष्ठतादृशबन्धस्वामीत्यर्थः

(iii) प्राज्ञस्तु तत्कारणाज्ञानरूपसुप्तिबद्धः सुप्तबन्धस्वामी।

(iv) तुर्ये चतुर्थे रूपे द्वौ कार्यकारणबन्धनियमनव्यापारौ वा कारणमात्रबन्धनियमनव्यापारौ वा न सिद्ध्यतः न स्तः इत्यर्थः। (R.K.)

PRĀJNA AND TURIYA CONTRASTED

नात्मानं न परांश्चैव न सत्यं नापि चानृतम् ।
प्राज्ञः किञ्चन संवेत्ति तुर्यं तत् सर्वदृक् सदा ॥ ४ ॥

Prājna does not reveal himself to jiva, nor other things, other than jivasvarupa sukha, ajnāna and kāla. He does not reveal the truth or falsehood. However, Turiya reveals every thing that a liberated jiva is entitled to see.

Expl. (1) In this verse Prājna and Turiya are contrasted. प्राज्ञवैधर्म्ये मन्त्रमाह । (R.K.)

(2) आत्मानम् — स्वस्वरूपम्, न संवेत्ति — न संवेदयेत्, परान्—जीवस्वरूपसुखकालाज्ञानि विना अन्यत्, सर्वदृक्—सर्वं दर्शयति । (R.K.)

द्वैतस्याग्रहणं तुल्यमुभयोः प्राज्ञतुर्ययोः ।
बीजनिद्रायुतः प्राज्ञः सा च तुर्ये न विद्यते ॥ ५ ॥

Both Prājna and Turiya do not cause the erroneous knowledge i.e., 'I' and 'mine'. However, the avidyā is present when prājna superintends, while the avidyā is removed, when Turiya superintends.

Expl. (1) The role of Prājna and Turiya are further contrasted. शिवमद्वैतमिति तुरीयस्य यन्मिथ्याज्ञाननिवर्तकत्वमुक्तं तत्प्राज्ञस्यापि सममिति वदन् ततः तुरीयस्य वैलक्षण्यान्तरमाह । (R.K.)

(2) (i) द्वैतस्य अग्रहणम्—देहादौ स्वातन्त्र्यभ्रमाजनकत्वं प्राज्ञतुर्ययोः तुल्यम् । (R.K.)

(ii) देहगेहादौ स्वातन्त्र्यबुद्धिबीजभूता मूलाविद्या बीजनिद्रा तया युक्तः तद्युक्तत्वप्रदः प्राज्ञः । (R.K.)

Prājna superintends the deep sleep state. At that time there is no knowledge of 'I' and 'mine' in an erroneous way as independent agent, independent owner etc. Therefore, so far as the absence of such erroneous knowledge is concerned, the position is similar to that of liberated state. But in the deep sleep state the root cause of such erroneous knowledge i.e., avidyā is not yet removed while in the liberated state it is completely removed. This fact is stated here.

स्वप्ननिद्रायुतावाद्यौ प्राज्ञस्त्वस्वप्ननिद्रया ।
न निद्रां नैव च स्वप्नं तुर्ये पश्यन्ति निश्चिताः ॥ ६ ॥

Those who have right knowledge know that Visva and Taijasa regulate the avidyā and the waking and dream states. Prājna regulates the avidyā in deep sleep state, and Turiya does not cause either the waking state experiences etc., or avidyā.

Expl. (1) The roles of Visva etc., first three and Turiya the fourth are again contrasted in another way.

The Visva and Taijasa cause the bondage of erroneous knowledge at waking and dream states and that of avidyā, the cause of these. The Prājna causes the bondage of avidyā since it is not removed during deep sleep state. However, Turiya does not cause any of these bondeges since he regulates the liberated state.

REALISATION OF TURIYA

अन्यथा गृह्णतः स्वप्नो निद्रा तत्त्वमजानतः ।
विपर्यासे तयोः क्षीणे तुरीयं पदमश्नुते ॥ ७ ॥

He who has erroneous knowledge undergoes a series of erroneous experiences during the states of waking, dream etc. One who does not know the truth, i.e., supremacy of God, continues to be affected by avidyā. When the rotation of avidyā and the erroneous experiences is removed, one attains Turiya, i.e., the Supreme God.

Expl. (1) In this verse it is stated that so long as one does not know the supremacy of god and suffers from the erroneous knowledge of 'I' and 'mine', suffers from avidyā and consequent transmigiation through the states of waking, dream, etc. As soon as one realises the truth, viz., God is supreme and Jiva is entirely dependent upon him, he will get rid of avidyā and the waking etc., states, and attains the knowledge of Turiya i.e., God.

(2) अन्यथा गृह्णतः — देहगेहादौ भगवदधीने स्वाधीनतां जानतः, स्वप्नः—स्वप्नपदेन मिथ्याज्ञानरूपभ्रमपरम्पराग्रहः, तत्त्वमजानतः निद्रा—भगवतः स्वातन्त्र्यादिरूपं तत्त्वमजानतः निद्रा मूलाविद्याबन्धो भवति, तयोः—निद्राभ्रमयोः, विपर्यासे—आवर्तने, अश्नुते—साक्षात्कारद्वारा प्राप्नोति। (R.K.)

अनादिमायया सुप्तो यदा जीवः प्रबुद्ध्यते।
अजमनिद्रमस्वप्नमद्वैतं बुद्ध्यते तदा ॥ ८ ॥

The jiva who is enveloped with the avidyā by the will of God, gets out of it by the grace of God. Then, he realises the Turiya form of God who is unborn, who does not cause dream etc., states, and who removes the erroneous knowledge.

Expl. (1) In this verse it is stated that it is through the grace of God that one overcomes the bondage of avidyā.

Jivas are enveloped with the beginningless avidyā. This is bondage. This bondage is due to the will of God. This could be got rid of only by the grace of God. When one obtains the grace of God one will realise him. The expression अनादिमायया has to be taken twice. It refers to avidyā, and the will of the God. The will of the God operates at both the ends. It causes the bondage of avidyā and also removes it. Both bondage and liberation are due to the will of God. This fact is stated in this verse.

(2) अनादिमायया–मायाशब्देन भगवदिच्छा तदधीना अविद्या च गृह्यते । अनादीति तन्त्रम् । अनादेः—विष्णोः, अनादिमायया सुप्तः जीवः अनादिमायया भगवदिच्छया भगवत्प्रसादेन प्रबुद्ध्यते ।

(3) अनिद्रमस्वप्नम्—विश्वादिरूपत्रयव्यापारप्रवर्तकम्, अद्वैतं मिथ्याज्ञाननिवर्तकम् । (R.K.)

THE FIVEFOLD DIFFERENCES ARE REAL

प्रपञ्चो यदि विद्येत निवर्तेत न संशयः ।
मायामात्रमिदं सर्वमद्वैतं परमार्थतः ॥ ९ ॥

First Interpretation

(1) The erroneous knowledge of 'I' and 'Mine' is the bondage. This can certainly be got rid of by the grace of God.

This erroneous knowledge of 'I' and 'mine' is due to the will of God. God is designated as Advaita as he removes the erroneous knowledge. Truly known by the sages is Advaita.

Second Interpretation

(2) The fivefold differences would have vanished if these were created. (These do not vanish and therefore, these are not created. These are beginningless). These fivefold differences are cognised and guarded by God. (Therefore, these are not mere projections) God alone is supreme.

Expl. (1) This verse is interpreted in two ways. The first interpretation is found in Māndukyopanishad Bhāshya and the second interpretation is found in Tatvaṇirnaya and Anuvyākhyāna. Both the interpretations suit the context. According to the first interpretation, it is stated here that the bondage is due to God's will and it can be removed by God's grace. The second interpretation states that the fivefold differences are true and are cognised by God. The expression Dvaita means 'erroneous knowledge' in the first interpretation and 'difference' in the second interpretation. The expression Advaita means the supreme God, the truth, in both the interpretations.

(2) In an earlier verse i.e., '*anyatha grinhatah*' etc., it was stated that the jivas are enveloped with avidyā and when this avidyā is removed they realise Turiya. On this, a question arises, if this avidyā is natural to Jiva, how could it be removed. This is answered in the verse i.e., 'prapancho yadi vidyeta' etc. The answer is, since the avidyā etc., bondage is due to God's will, it is removed by God's grace. The first interpretation provides this answer. It suits the context well.

ननु देहगेहादौ स्वस्वामिसम्बन्धादिरूपबन्धस्य जीवस्वरूपस्येव स्वाभाविकत्वेन निवृत्त्ययोगात् 'विपर्यासे तयोः क्षीणे' इत्युक्तिः कथमित्यतः नायं स्वाभाविकः इत्याह प्रपञ्च इति। (R.K.)

(3) (i) देहगेहादौ स्वस्वामिसम्बन्धादिरूपो बन्धः प्रपञ्चः स्वातन्त्र्येण नास्त्येव यदि पराधीनोऽपि विद्येत विद्यत इत्यङ्गीक्रियेत तर्हि अपि परमार्थतः परमश्चासौ अर्थश्च परमार्थः भगवान् तस्मात् परमेश्वरप्रसादादिति यावत्। निवर्तेत निवर्तत एव न संशयः।

(R.K.)

(ii) द्वैतम्—मिथ्याज्ञानम्, मायया—भगवदिच्छया, मात्रम्—निर्मितम्, अद्वैतम्—महद्भिः यथावत्तया ज्ञातं ब्रह्मादिवस्तुजातमित्यर्थः। (R.K.)

(4) In the previous verse i.e., anādimāyayā etc., it is stated that the Jivas are bound by avidyā, prakriti etc., and will be liberated by the grace of God. This means that jivas, jadaprakriti, and God are different. Jadaprakriti binds Jiva by the will of God and Jiva is liberated by the grace of God. This scheme necessarily involves the difference among these. This difference is explained in the verse i.e., 'prapancho yadi vidyeta' etc., according to the second interpretation. Therefore, the second interpretation also suits the context well. If the difference among Jiva, Jada and God is not accepted as real and is considered only as projected, then the whole scheme of Jiva, his bondage by prakriti, etc., and his liberation loses all its meaning, and both bondage and liberation become a sham play. Therefore, it is quite appropriate to affirm the difference in this context of explaining the liberation by the realisation of Turiya form of supreme

God. पूर्वश्लोके अनादिमायया—परमेश्वरेच्छया प्रकृत्यादिना च जीवजातस्य ज्ञानावरणलक्षणं सुप्तत्वं तथैव तत्त्वज्ञानलक्षणः प्रबोधश्चोक्तः। तेन जीवेश्वरयोः जडेश्वरयोः जीवजडयोश्च भेदाः सन्तीति लब्धम्। तदिदं पञ्चानामपि भेदानां सत्यत्वं अनादिनित्यत्वं चोपपादयितुमिदं श्लोकद्वयम्। (V.T.T.)

(5) (i) प्रपञ्चः यदि विद्येत भवेत उत्पद्येत तर्हि निवर्तेत न च निवर्तते। तस्मादनादिरेवायम्। प्रकृष्टः पञ्चविधो भेदः प्रपञ्चः। न च अविद्यमानोऽयं मायामात्रत्वात्। मायेति भगवत्प्रज्ञा सैव मानत्राणकर्त्री यस्य तन्मायमात्रम् परमेश्वरेण ज्ञातत्वात् रक्षितत्वाच्च न द्वैतं भ्रान्तिकल्पितम्। (V.T.)

(ii) अद्वैतं परमार्थतः—परमार्थापेक्षया हि अद्वैतं सर्वस्मादुत्तमोऽर्थः स एक एवेत्यर्थः। (V.T.)

(6) The difference cannot be considered as mere projection because it is clearly stated in the next verse that it is not mere projection. 'विकल्पो विनिवर्तेत कल्पितो यदि केनचित्' इति वाक्यशेषाच्च न कल्पितत्वमस्य। (V.T.)

विकल्पो विनिवर्तेत कल्पितो यदि केनचित्।
उपदेशादयं वादोऽज्ञाते द्वैतं न विद्यते ॥ १० ॥

First Interpretation

The manifold bondage in terms of 'I' and 'mine' caused by ajnāna could be removed by proper instructions. When the supreme God is known, then, no erroneous knowledge remains.

Second Interpretation

The five-fold differences would have been withdrawn if these were merely projected by some agency i.e., ajnāna. It is only the ignorant who fail to understand the difference. One has to understand the truth through proper instructions.

Expl. (1) This verse is also interpreted in two ways. The first interpretation is found in Māndukyopanishadbhāshya and the second in Vishnutatvanirnaya and Anuvyākhyāna.

The first interpretation states that the bondage could be removed by proper instructions even if it is natural to jiva.

The second interpretation states the fact that the differences are real. These are not mere projections. It is only the ignorant who fail to understand the differences.

First Interpretation

(2) (i) देहगेहादौ स्वीयताभिमानादि नानात्मकबन्धरूपो विकल्पः यदि केनचिदज्ञानादिकारणेन स्वाभाविकत्वेन कल्पितः तर्हि अपि उपदेशात् निवर्तेत एव।

(ii) ब्रह्मणि यथावत्तया ज्ञाते द्वैतं मिथ्याज्ञानं निवर्तेत इति सतां वादः। (R.K.)

Second Interpretation

(3) (i) विकल्पो भेदो यदि केनचिदज्ञानादिना कल्पितः स्यात् तदा निवर्तेत।

(ii) अज्ञाते एव द्वैतं न विद्यते । अज्ञानिनां पक्ष एव द्वैतं न विद्यते इत्यर्थः ।

For this interpretation the reading अज्ञाते is adopted.

(4) R.K. mentions the sources of second interpretation as तत्त्वनिर्णयतट्टीकयोः अनुव्याख्यानसुधयोश्च एतत् श्लोकद्वयं भेदपञ्चकस्य सत्यत्वानादित्वयोरूपपादनपरतया व्याख्यातम् ।

तृतीयः खण्डः

THE SYLLABLES OF 'OM' i.e., a. u, m CONVEY VISVA, TAIJASA AND PRĀJNA

सोऽयमात्माध्यक्षरमोङ्कारोऽधिमात्रं पादा मात्रा अकार उकारो मकार इति । जागरितस्थानो वैश्वानरोऽकारः प्रथमा मात्रा । आप्तेरादिमत्त्वाद्वा । आप्नोति ह वै सर्वान् कामानादिश्च भवति । य एवं वेद ॥ १ ॥

The Paramatmā who is designated as 'Om' is supreme and imperishable. He has four full forms. His forms are conveyed by *a, u, m* and nāda. The first form i e., Vaisvanara who superintends the waking state is conveyed by *a*. This is because, he provides the enjoyments of objects to jivas and he comes first.

He who knows him i.e., Visva, as the provider of the enjoyment of the objects, and as coming first, will be led to liberation by Visva.

Expl. (1) In the earlier section the significance of 'Om' as a whole was explained. In this section the significance of each syllable of 'Om' viz., *a*, *u*, *m* and nāda will be explained. In this verse the significance of *a* is explained. समग्रोङ्कारप्रतिपाद्यस्यात्मनो विश्वादिरूपचतुष्टयं निरूप्य तेषां रूपाणामकारादिप्रणवांशप्रतिपाद्यत्वादिमाहात्म्यमाह। (R.K.)

(2) अध्यक्षरम्—अधि सर्वतोधिकं च तद् अक्षरम् अविनाशि चेत्यध्यक्षरम्, अधिमात्रम्—अधिका मात्रा अंशाः यस्य तद् अक्षरमधिमात्रम्, पादाः—पद्यन्ते इति पादाः विश्वादिरूपाणि।

(3) अकारो विश्वः, उकारः तैजसः, मकारः प्राज्ञः। उपलक्षणमिदम्। नादबोध्यः तुरीयो नादः।

(4) आप्तेः — तत्तज्जीवयोग्यभोगविषयानापयति प्रापयतीति अ इत्युच्यते विश्वः। आदिमत्वात्—प्राज्ञतैजसयोः आदितया।

(R.K.)

स्वप्नस्थानः उकारो द्वितीया मात्रा। उत्कर्षादुभयत्वाद्वा। उत्कर्षति ह वै ज्ञानसन्ततिं समानश्च भवति। नास्याब्रह्मवित् कुले भवति॥२॥

The second form of Paramātmā i.e., Taijasa who superintends the dream state is conveyed by *u*. This is because he draws the jiva into dream state taking him out of waking state, and also because, he provides the two, viz., the slumber of

the nature of absence of the experience of outside objects, and gives the experience of dream objects.

He who knows Taijasa in this way, will get permanent knowledge, will draw himself out of the bondage and joins the liberated. In his progeny none who does not know Brahman will be born.

Expl. (1) In this verse it is stated that Taijasa is conveyed by *u* syllable of 'Om'. The special role of Taijasa is also explained.

(2) उवर्णवाच्यत्वे निमित्तद्वयमाह — उत्कर्षात्, उभयत्वात्, उत्कर्षात् — जाग्रद्दशायां विद्यमानदेहाभिमानादुत्थाप्य स्वप्नमण्डले जीवं कर्षतीत्युत्कर्षणात्।

उभयत्वात् — बाह्याज्ञप्तिरूपनिद्रां वासनामयविषयानुभवं च प्रयच्छतीत्युभयत्वात्।

(3) ज्ञानसन्ततिम् — ज्ञाननित्यत्वम्, उत्कर्षति — देहबन्धादात्मनमुद्धरति, समानः — सर्वमोक्षिणामन्तर्गतः भवति। (R.K.)

सुषुप्तस्थानः प्राज्ञो मकारः तृतीया मात्रा। मितेरपीतेर्वा। मिनोति ह वा इदं सर्वमपीतिश्च भवति। य एवं वेद ॥ ३ ॥

The third form of Paramātmā i.e., prājna who superintends the deep sleep state is conveyed by *m*. This is because he takes jiva unto him during deep sleep state and eliminates vrittijnāna i.e., experiences of the waking and dream states.

He who knows prājna in this way will know the world as per his capacity and get rid of his miseries.

Expl. (1) In this verse, it is stated that by *m* syllable of 'Om' prājna is conveyed. The special role of prājna is described.

(2) मितेः—स्वात्मनि जीवमन्तर्गमयतीति स्वान्तर्गमनहेतोः, अपीतेः —वृत्तिज्ञानस्य अपीतेः अप्ययशब्दितलयकरणात् ।

(3) इदं सर्वं जगत् यथायोग्यं स्वान्तर्गमयति । (R.K.) knows this world as per his capacity जीवानामणुत्वेऽपि प्रकाशतो व्याप्तिरस्ति ।

(ii) अपीतिः - दुःखाद्यनिष्टस्याप्ययकृद् भवति ।

विश्वस्यात्वविवक्षायामादिसामान्यमुत्कटम् ।
मात्रा सम्प्रतिपत्तौ स्यादाप्तिसामान्यमेव च ॥ ४ ॥

When one meditates upon Visva form of paramātmā as conveyed by *a* syllable of 'Om' realising his ādimatva, then, he will attain ādimatva.

When he meditates upon him realising his āptimatva he will attain āptimatva.

Expl. (1) Henceforward Brahmadristamantras are quoted describing the results of meditation by the syllables of 'Om'. In this verse the result of mediation by the syllable *a* is explained. The implications

of ādimatva and āptimatva are already explained under verse No. 1. As applicable to Visva ādimatva means he who comes before Taijasa and Prājna. As applicable to the knower it means Visva will lead him first. Āptimatva means he who provides the enjoyment of all desires and he who enjoys all desires respectively.

(2) (i) अत्रविवक्षायाम्—अकारवाच्यत्वोपासनायाम्, उक्तदिशा प्रणवैकदेशाकारवाच्यत्वविवक्षायाम् ।

(ii) आदिसामान्यम्—उक्तदिशा आदिमत्वेन विश्वसाम्यम्, तं यथा यथोपासते तदेव भवतीत्यादेः ।

(3) मात्रासम्प्रतिपत्तौ—विश्वरूपांशध्याने, आप्तिसामान्यमेव—सर्वकामावाप्त्या विश्वसाम्यमेव ।

(4) शब्दसाम्यमेवात्र द्रष्टव्यम् । (S.T.)

तैजसस्योत्वविज्ञाने उत्कर्षो दृश्यते स्फुटम् ।
मात्रासम्प्रतिपत्तौ स्यादुभयत्वं तथाविधम् ॥ ५ ॥

When one meditates upon Taijasa form of paramātmā as conveyed by *u* syllable of 'Om' realising his Utkarsha, then he attains Utkarsha.

When he meditates upon him realising his Ubhayatva, then he will attain Ubhayatva.

Expl. (1) In this verse the results of meditation by the syllable *u* are explained. The implications of Utkarsha and Ubhayatva are already explained under

verse No. 2. Utkarsha means that the Taijasa will take out jiva from the waking state, and ubhayatva means he will provide the two i.e., absence of waking experiences and presence of dream experiences. As applicable to jiva utkarsha means he gets out of bondage, and ubhayatva means he will get right knowledge and join the liberated by knowing Taijasa's roles of utkarsha and ubhayatva.

(2) उत्कर्षविज्ञाने—प्रणवैकदेशोकारवाच्यत्वोपासनायाम्,
मात्रासम्प्रतिपत्तौ —आत्मांशतैजसध्याने।

मकारभावे प्राज्ञस्य मानसामान्यमुत्कटम्।
मात्रासम्प्रतिपत्तौ तु लयसामान्यमेव च ॥ ६ ॥

When the fact of Prājna being conveyed by *m* syllable for 'Om' is understood, then, one attains the knowledge to the best of his capacity.

When one meditates upon him as conveyed by *m* realising that he eliminates the experiences of waking and dream states, he will get rid of his miseries.

Expl. (1) In this verse the results of meditation by the syllable *m* are explained. The implications of māna or miti and laya or āpti are already explained under verse No. 3.

(2) मात्रासम्प्रतिपत्तौ-आत्मांशप्राज्ञध्याने (R.K.)

त्रिषु धामसु यत्तुल्यं सामान्यं वेत्ति निश्चितम् ।
स पूज्यः सर्वभावानां वन्द्यश्चैव महामुनिः ॥ ७ ॥

He who knows that by the meditation of these three forms of Paramātmā one will attain similarity with Visva etc., in respect of ātmatva etc., is respected by all and is considered as a great sage.

Expl. (1) त्रिषु धामसु—त्रिषु रूपेषु ध्यातेषु, तुल्यम्—ध्येयविश्वादिसदृशं आदिमत्त्वसामान्यम् (R.K.) शब्दसाम्यमेवात्र द्रष्टव्यम् । (S.T.)

अकारो नयते विश्वमुकारश्चापि तैजसम् ।
मकारश्च पुनः प्राज्ञं नामात्रे विद्यतेऽगतिरिति ॥ ८ ॥

Visva conveyed by *a* syllable leads the meditator to Visva, Taijasa conveyed by *u* syllable leads to Taijasa, and Prājna conveyed by *m* syllable leads to Prājna. The meditator certainly reaches the Turiya who is not conveyed by any particular syllable.

Expl. (1) In this verse it is stated that the meditators will reach Visva etc. It is particularly stressed that they will reach Turiya.

(2) विश्वादिरूपोपासकानां विश्वादिप्राप्तिरूपफलमाह ।

(3) नयते–प्रापयति ।

चतुर्थः खण्डः

TURIYA IS CONVEYED BY NĀDA

अमात्रः चतुर्थोऽव्यवहार्यः प्रपञ्चोपशमः शिवोऽद्वैतः ।
ॐकार आत्मैव संविशत्यात्मनाऽऽत्मानं य एवं वेद ॥ १ ॥

The Turiya i.e., the fourth form, who is not conveyed by any particular syllable, who is not describable, who removes the bondage, who is auspicious, who removes erroneous knowledge, is conveyed by the nāda aspect of 'Om'

One who knows him in this way, casting away the attachment of 'I' and 'mine' attains Turiya paramātmā with his grace.

Expl. (1) In this verse it is stated that the Turiya is conveyed by nāda aspect of 'Om'. The special features of Turiya mentioned earlier are mentioned again. It is also stated that one who knows Turiya with these special attributes will attain him.

(2) (i) The implications of अव्यवहार्य, प्रपञ्चोपशम, शिव and अद्वैत adjectives are already explained under section II-1.

(ii) आत्मैव सन्—शुद्धात्मैव सन् देहगेहादौ ममताद्यभिमानत्यागी भूत्वा, आत्मना—परमात्मना तत्प्रसादेनेति यावत्, आत्मानम् — नादबोध्यं तुरीयमात्मानम्, संविशति — प्रविशति प्रविश्य च बहिरन्तः स्वेच्छया स्वयोग्यभोगान् भुञ्जानः सुखमास्ते इति भावः । (R.K.)

अत्रैते श्लोका भवन्ति ।

ॐकारं पादशो विद्यात् पादा मात्रा न संशयः ।
ॐकारं पादशो ज्ञात्वा न किञ्चिदपि चिन्तयेत् ॥ २ ॥

The Paramātmā conveyed by 'Om' should be known as having Visva etc., four forms. These forms are conveyed by the syllables of 'Om'. Having known the paramātmā in his four forms nothing else needs to be known.

Expl. (1) This verse onwards Brahmadrista mantras are given. These stress the importance of the knowledge of 'Om' and the results of this knowledge.

(2) मात्राः–प्रणवांशभूताकारादिप्रतिपाद्याः ।

SIGNIFICANCE OF PRANAVA

युञ्जित प्रणवे चेतः प्रणवो ब्रह्म निर्भयम् ।
प्रणवे नित्ययुक्तस्य न भयं विद्यते क्वचित् ॥ ३ ॥

प्रणवो हि अपरं ब्रह्म प्रणवश्च परं स्मृतः ।
अपूर्वोऽनन्तरोऽबाह्योऽनपरः प्रणवोऽव्ययः ॥ ४ ॥

सर्वस्य प्रणवो हि आदिः मध्यमन्तस्तथैव च ।
एवं हि प्रणवं ज्ञात्वा व्यश्नुते तदनन्तरम् ॥ ५ ॥

One should fix his mind on the God conveyed by pranava i.e., 'Om'. He is also called pranava because he causes jagrit etc., states. He is guna-purna, he is fearless.

He who fixes his mind on God conveyed by 'Om' shall have no fear from any quarter.

The previous incarnations of God such as Vāsudeva etc., are gunapurna, the later incarnations of God such as Visva, Taijasa etc., are gunapurna.

God has no beginning, no end, he is everywhere, he is independent and changeless.

He is the cause of all, he is the sustainer and destroyer. One who knows the God conveyed by 'Om' in this way will attain him after he completes his prārabdhakarmabhoga.

Expl. (1) In these verses some important attributes of God conveyed by 'Om' are explained.

(2) प्रणवे—हरौ, ब्रह्म—गुणपूर्णः, प्रणवः—जाग्रदाद्यवस्था-प्रणयनात् प्रणवः ।

(3) अपरम् — मूलरूपपूर्वावताररूपः, परम् — पश्चात्तनः, विश्वाद्यवताररूपः, ब्रह्म—पूर्णः, पूर्वावतारे पश्चिमावतारे च पूर्णतैव ।

(4) अपूर्वः—न विद्यते पूर्वं कारणं यस्य सः कारणहीनः, अनन्तरः—नाशाभावात्, अन्तशब्दपर्यायोत्र अन्तरशब्दः, अबाह्यः—सर्वगतत्वात् अबाह्यः, अनपरः—पराधीनस्थित्यभावात् ।

प्रणवं हि ईश्वरं विद्यात् सर्वस्य हृदये स्थितम् ।
सर्वव्यापिनमोङ्कारं मत्वा धीरो न शोचति ॥ ६ ॥

अमात्रोऽनन्तमात्रश्च द्वैतस्योपशमः शिवः ।
ॐकारो विदितो येन स मुनिर्नेतरो जनः ॥
स मुनिर्नेतरो जन इति ॥ ७ ॥

The wise who know the God conveyed by 'Om' as the regulator of all, present at the heart of all, and all-pervasive will get rid of their misery.

God has many incarnations. His incarnations are not different from him. He removes erroneous knowledge, he is auspicious One who knows him as conveyed by 'Om' in this way, is the knower, none else is the knower, none else is the knower.

Expl. (1) Some more attributes of God conveyed by 'Om' are explained here.

(2) अमात्रः—भिन्नांशहीनः, अनन्तमात्रः—विश्वाद्यनन्तांशः, द्वैतस्योपशमः—सर्वानिष्टनिवर्तकः, मुनिः— मननशीलः ।

॥ इति श्रीमाण्डूक्योपनिषत् समाप्ता ॥

इति श्री पाण्डुरङ्गी तमण्णाचार्यसूनुकृष्णाचार्यविरचितः माण्डूक्योपनिषदः आङ्लभाषानुवादः समाप्तः ॥

ईशावास्य तलवकार काठकोपनिषदः

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By Prof. K. T. Pandurangi

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न च मध्वसमो गुरुः ।
न तच्छास्त्रसमं वाक्यम्
न च तज्ज्ञसमः पुमान् ।।